

Evangelical Christendom.

NOVEMBER, 1879.

THE MONTH.

THE British forces are in possession of Cabul. General Sir Frederick Roberts, after many delays arising from the perils incident to marching through a hostile country, and the difficulty of obtaining transport and supplies, has at length, though not without severe fighting on the heights around the city, entered it in triumph. The Ghilzais, and other hill tribes of the interior, hung about his advance, not daring to attack his troops till they should see the result of their final struggle with the Cabulites; but ready, had that result been the discomfiture of the British, to fall upon their rear. When, however, victory declared for General Roberts, these hillmen precipitately fled. The proclamation of the General on hoisting in Cabul the British flag was, of course, such as might have been expected under the circumstances. His approach had been resisted and impeded to the utmost; and in various ways it had been shown that the sympathies of the inhabitants (as indeed was natural) were rather with the mutinous regiments by whom the Envoy and his suite had been massacred than with Yakoub Khan, whom they doubtless regarded as having sacrificed to the British Power the independence of his country. Hence the disarming of the population, the placing of the town and district under martial law, and the imposition of a heavy fine upon the inhabitants, were measures deemed essential alike to the vindication of British authority, the satisfaction of outraged justice, and the security of property and life. It may, of course, be objected that the fine will fall indiscriminately on the guilty and the innocent, and that these stern measures of repression will produce anything but a friendly feeling amongst the people of Cabul. Doubtless, this is true; and such considerations should make any Government pause before committing itself to any such hostile measures towards an independent people as, once adopted, renders it difficult, if not impossible, to stop. The voluntary abdication of Yakoub Khan, since the British occupation of the city, does but increase the difficulty and the risk of the position. It is manifest that he has not the courage or firmness needful for the part he has so recently been called upon to play. Were the British to nominate a new Ameer, he would, of course, be regarded simply as their puppet. Were Yakoub's son to be placed upon the throne his rule would be merely nominal, and we must undertake to control the turbulent and exasperated Afghans. Were the Sirdars called on freely to elect a new Sovereign, they might choose one hostile to that British influence to uphold which our present policy has been initiated, and on behalf of which so much sacrifice, both of blood and treasure, has been made. Look which way we will, the prospect is enveloped in the mists of uncertainty and peril. May God give our statesmen wisdom to discern, and resolution to pursue, the path of safety and of right!

The settlement of Zululand effected by Sir Garnet Wolseley seems to have given but scant satisfaction alike at home and in South Africa. The colonists con-

sider that the policy adopted in that settlement does not go far enough; the home judgment largely inclines to the belief that it has gone too far. Opinion in Natal and at the Cape leans towards the belief not only that Cetewayo should have been deposed, but that his dominions should have been annexed to the possessions of the British Crown. Opinion at home, on the contrary, distrusts and dislikes the policy of annexation; the present Parliament has declared against it; the Ministry itself has disapproved the course pursued by the colonial authorities in initiating the war; whilst all sections of the Opposition have expressed their condemnation of that course. The decisions taken by Sir Garnet Wolseley adopt the mean between these conflicting views; and while they may be regarded as expressing the judgment, under present circumstances, of the Government, they are in accordance neither with the aspirations of the colonists on the one hand, nor with the convictions of the majority at home upon the other. By the proclamation of Sir Garnet, Zululand is partitioned, and the territories of Cetewayo divided amongst several co-ordinate and independent chiefs, each of equal rank and authority in the district subject to his rule. The people are to remain, so far as is compatible with British ascendancy, under their old and self-adopted laws, but certain reforms of an important character are introduced, both in respect to the laws themselves and their administration. The punishment of death, for example, is no longer to be inflicted for trifling offences, or without a fair trial, or, under any circumstances, by the chieftain's sole authority. The military system of Cetewayo is entirely abolished, the Zulu army is at an end, and all the arms possessed by the natives are required to be given up, whilst their future importation into Zululand is positively forbidden. The discouragements to marriage imposed by the military system formerly in vogue are removed; and generally, it may be said, an attempt is made to bring the Zulus more completely under civilizing influence. A British Resident is to be appointed for each district, who is to exercise a supervision over its administration, and to report to the Government any infraction of the laws. The practical efficiency of this new system must, of course, be tested by experience. The colonists assert that it will never work; and certainly it is not shown how, if the laws be violated, the British Resident is to enforce their authority or compel their re-observance. We may hope the best, but it seems not improbable that the present arrangement will be but a transition stage in Zulu affairs; hence it is not surprising that many think it would have been wiser either to have let Zululand alone, or to have at once made it part and parcel of Her Majesty's dominions. To the threatened exclusion of missionaries from a portion of Zululand we have referred in a subsequent page.

We must not disguise the fact that a systematic attack is now being made, with an energy and determination worthy of a better cause, upon one of the most sacred and cherished of our institutions. We are no alarmists, nor would we conserve any institution which could not be maintained or defended from considerations of justice and of right; but we are of all things concerned to uphold, for all classes, the right and privilege of Sabbath rest—an observance which, more than any other, has tended to preserve amongst us not only the ordinances and the spirit of religion, but also the health, the well-being, and the freedom of our people—blessings but too lightly esteemed by those who are thoughtlessly or wilfully endeavouring to assimilate our Sabbath to the Continental Sunday. These adversaries of our peace have recently been encouraged by the action of the Home Secretary in remitting the penalties imposed by the law courts upon the Brighton Aquarium for being open on the Lord's-day. This, as has well been observed, is

tantamount to a decision that some amount of Sabbath amusement, projected by the contrivers for their own pecuniary profit, is or ought to be permitted. Let but this principle be recognized, and it must soon be practically carried out, not in Brighton only, but in every town and city of the realm. Its logical result will be the opening on Sunday, before many years have passed, of all places of amusement whatsoever. Meanwhile the Sunday League is actively at work. At a recent meeting of the Common Council of London, a motion was made, which, if carried, would have led to the opening of the Corporation Library in the Guildhall on Sunday afternoons. This motion, however, was, we are glad to say, defeated, and the petition presented by the Sunday League, together with the petitions against the adoption of its prayer, were simply ordered to lie upon the table. But the attempt shows the peril to which we are exposed. Should the Corporation ultimately take this step, it will not be long ere the Reading-room of the British Museum, and of all the other libraries and museums in the country, will either be open upon Sunday, or a persistent agitation be on foot to make them so. To be forewarned, however, is to be forearmed, and we fervently hope that all who prize the preservation of our precious Sabbath rest will use every exertion and strain every nerve to prevent so deplorable a consummation.

There is but little change within the last month in the state and prospects either of agriculture or of trade, whether in Great Britain or the sister country. Farmers are in many districts emigrating, farms in others are unoccupied, landlords in some localities are lowering their rents, while in others the tenants cannot pay the sums demanded. The Home Secretary, in a recent speech, ventured to assume that the cloud which has so long hung over agricultural industry is fast vanishing away; but a more impartial contemplation of the facts will convince us that that cloud will more or less envelope us in gloom so long as farming is carried on amongst us under existing conditions, and that some legislative action must, ere long, be taken on the subject. In many counties it would seem that the law of entail injuriously affects the cultivation of the land; in others, want of sufficient capital prevents the farmers from growing those crops which alone would yield a satisfactory remuneration. Many agriculturists are unquestionably anxious to enhance the price of their produce by artificial or legislative means, and point to the non-reciprocity of other nations in the matter of free trade in justification of the policy they advocate. It is, however, morally impossible that to the system of protection this country will ever return; still, that the case of the farmers requires parliamentary consideration, and will ere long receive it, few can entertain a doubt.

The Anti-Rent agitation in Ireland, under the leadership of Mr. Parnell, is assuming a somewhat formidable aspect. There is, undoubtedly, in the sister country not only much "agricultural depression," but much acute and positive distress arising from that cause. Consequently, on the part of numbers of tenant farmers, there is an absolute inability to pay the rents demanded of them. It would be well that the whole question of land tenure there should be investigated and discussed. But this is very different from Mr. Parnell's scheme for demanding money from the Government to buy out the present landlords, and to convert the occupiers into the owners of the soil. That it might be well for Ireland were the farmers their own landlords may perhaps be conceded; but it would be manifestly unjust to other classes of the community, not to say impossible, in the present general distress, that public money—that is, money obtained from the taxpayers—should be spent for a purpose such as this. A monster gathering has recently been held at Navan, when

Mr. Parnell, addressing his constituents, in the presence of several Home Rule members of Parliament, advised the farmers that, now that they were in possession of their farms, they should at all risks retain them, and if the landlords would not take the rent that they could pay, they should themselves keep it until the owners of the land should come to a more reasonable mind. Resolutions were passed, declaring that the Irish people had a right to resume the management of their own affairs, and that the State should make such changes as might enable Irish farmers both to compete with foreign ones and to provide employment for the starving peasants on their farms. An agitation of this kind, thus conducted, and enforced by such appeals to an excitable and impulsive people, cannot but be perilous, and warrants the severest condemnation.

The new Bishop of Lichfield seems desirous of acquiring a somewhat questionable fame. It has of late, in some quarters, been contended that the authority of a bishop is so limited as practically to be almost *nil*. Dr. MacLagan appears to be of a different opinion; or, at any rate, to be resolved that if it has been so generally in the past, it shall not be so, in his diocese at least, in time to come. He has addressed to his clergy a series of visitation questions, of the most multifarious, minute, and comprehensive kind, and of which it is not too much to say that they are as inquisitive as they are dictatorial. Descending to the most petty details, they are alike frivolous, irritating, and vexatious, and indicate for his diocese, in the future, a very extended and undesirable exercise of episcopal authority. Prior to his elevation to the Bench, Dr. MacLagan, although an Evangelical preacher, had exhibited High Church tendencies which sometimes disturbed the serenity of the parish over whose spiritual interests he was appointed to preside; but his eccentricities at Kensington are no measure of the uncalled-for and injudicious spirit of dictation which has prompted the seventy-one questions to which the Bishop now demands an answer from every parochial clergyman within his diocese. The feeling these questions have produced, both in that diocese and elsewhere, is certainly not likely to increase episcopal influence, however those questions themselves may have been designed to advance episcopal power.

The Church Congress at Swansea, from the point of view ordinarily taken of such assemblies, was undoubtedly a most successful gathering. The time appointed was fully taken up, the meetings were numerous and well attended, some even being densely crowded, whilst the topics handled were varied and important in themselves, and discussed with much ability and tact. The ordinary conflicting elements were, of course, present, and more than once there seemed some risk of an explosion. The peril, however, was averted, and the proceedings generally were marked by moderation and good temper. The range of subjects included the Ecclesiastical Courts and the Court of Final Appeal, the advantages derived from Science by Religion, lay and ministerial work in the Church of England, and the past and present condition of the Church in the Principality of Wales. The old theme, of the best means of promoting unity in the Church, was also discussed, and on this topic Canon Ryle and Mr. Knox-Little spoke as from a common platform. On the whole, the Congress fully realized the anticipations of its members, calculated, as it was, to impart new life to Church work, and to stimulate the somewhat flagging energies of Churchmen in the Principality.

If the Church Congress fulfilled the expectations of its promoters, the same may also be said of the autumnal meeting of the Congregational Union at Cardiff.

There was not so large an attendance as is usual at this gathering, the number of ministers and delegates being under eight hundred; but the meetings were thronged, the themes discussed of primary importance, and the interest was maintained throughout the proceedings. The meetings of the Baptist Union at Glasgow were also numerously attended, and a most admirable paper was there read by the Rev. W. Medley, the Chairman, on the attitude of the churches in relation to the prevalent unsettlement of religious opinion and belief.

In France, public opinion awaits with interest what the impending Parliamentary Session may bring forth, more especially with reference to education and the Bill of M. Jules Ferry. The hostility of the clergy to this measure, of course, continues unabated, but even their sympathizers have to admit that the standard of education amongst the French clergy is so low, that any Education Bill worthy of its name and of the country might well exact guarantees of competency from all priests and monks aspiring in the future to control or even supervise the education of the young. Regarding this question from a merely social point of view, the intellectual inferiority of the priests, combined with their sacerdotal prestige, constitute a grave and chronic danger to the State.

Diplomatic speculation is rife as to the specific objects contemplated by the alliance, defensive if not offensive, which is understood to have been concluded between Germany and Austria. It is generally believed that this alliance, whatever be its terms, has reference to the perils which are supposed to menace Northern Europe from the aggressive spirit prevalent in Russia, and which has for some time found expression in its journals. It is well known that for many months past there has been a growing distrust and suspicion between Russia and Germany, which the newspapers of the two countries have done their best to foster, and which the efforts of their respective sovereigns have been unable to allay. The dislike evinced between those who represent public opinion under the two empires, has, indeed, amounted to positive hostility, and has awakened apprehensions in diplomatic circles as to the result. As these causes of isolation between Germany and Russia have become patent, there has been a corresponding approximation between the statesmen of the former power and of Austria, and this supposed treaty is considered the result. It is difficult to account for the distrust which thus, often quite unexpectedly, springs up between two powerful states; still the fact remains, and a fact of this kind tends too often to bring about the realization of the fears to which its origin must be ascribed.

HELP FOR THE HELPLESS.*

From some cause, literary men and able thinkers do not always draw the masses. Their language is too learned, or their sympathy not apparent. It not unfrequently happens that some man of the people, some mechanic or day labourer, will gather around him an audience which the man of culture cannot hold. The reason is, they understand him; his language is the language of their lives; he speaks in their habits of thought; he seems to sympathize with them, and their very souls cleave to him. I call your attention to this, though I may refer to it again, because the times require that true ministers should not only be in sympathy with the masses, but that the masses should feel that sympathy. We cannot shut our eyes to the

* From Bishop Simpson's Yale Lectures.

fact that a wall of partition is rising higher and higher between the educated and the uneducated, between the capitalist and the labourer, and there are no men who can stand in the breach, none who can serve as a bond of union, but the ministers of the Gospel; and on them now, and for years to come, rests, and will rest, a fearful responsibility. No other class, I repeat, can stand between the rich and the poor, the learned and the ignorant, the virtuous and the vicious, but men divinely sent and commissioned of the Lord Jesus, to stoop to the lowest depths of degradation, and yet to keep themselves unspotted from the world. The minister must ever give a helping hand to his brother. While he looks with affection on the wretched outcast, struggling in the mire of the pit of degradation, he also looks heavenward, whither he draws his erring brother, and where he beholds a Saviour's face wreathed with a smile of approbation. While he struggles to draw his brother from destruction, the Saviour's hand holds him and draws him nearer to Himself. It is safe to reach with one hand to rescue the fallen sinner from the very verge of hell, if with the other we can grasp the hand of omnipotent and boundless love. The office of the true minister is to stand between God and sinful man, listening to the whispers of love, and crying them in the ears of the fallen; touching the electricity of the cross, and sending its thrill through himself to his brother man; holding the cords of love, and letting them fall deeper and deeper and deeper, to reach the vilest outcasts of earth, so long as he himself is bound by the cords of adoption to a Father's throne. How deep he may go, who can tell? He may go so low that an astonished archangel shall exclaim, "O the depth of the riches both of the knowledge and the wisdom of God! how unsearchable are His judgments, and His ways past finding out!"

I shall never forget an exhibition I once attended. Shortly after schools for the imbeciles were commenced in Europe, a young man, moved with benevolence, crossed the ocean to examine their mode of operation and success. Assured of their utility, he returned and commenced a similar institution. He advertised for the most idiotic and helpless child that could be found. Among those brought to him was a little boy of five years of age. He had never spoken or walked, had never chewed any hard substance, or given a look of recognition to a friend. He lay on the floor a mass of flesh, without even ability to turn himself over. Such was the student brought to this school. The teacher fruitlessly made effort after effort to get the slightest recognition from his eye, or to produce the slightest intentional act. Unwilling, however, to yield, at the hour of noon he had the little boy brought to his room, and he laid down beside him every day for half an hour, hoping that some favourable indication might occur. To improve the time of his rest, he read aloud from some author. One day, at the end of six months, he was unusually weary, and did not read. He soon discovered that the child was uneasy, and was trying to move itself a little, as if to turn toward him. The thought flashed upon his mind: it misses the sound of my voice. He turned himself closely to it, brought his mouth near the child's head, and after repeated efforts the little fellow succeeded in placing his finger on the teacher's lips, as if to say, Make that sound again. The teacher said that moment he felt he had the control of that boy. He gained his attention, and by careful manipulation of his muscles, succeeded in teaching him to walk, and then to read, and when I saw him at the end of five years, he stood on a platform, read correctly, recited the names of the Presidents of the United States, and answered accurately a number of questions on our national history. I looked with astonishment, and said to myself, Was there ever such patience and such devotion? and how strong should be the love of that little boy for his teacher! I said, Was there ever an instance of one stooping so low and waiting so long? Then I said,

Yes, there was one instance: the Son of God came down from heaven, laid Himself down beside me, His great heart by my heart, watched me with perpetual care, infused into me of His own life, and waited for nearly twenty years before I reached my finger to His lips and said, 'Speak, Lord, for thy servant heareth.' What condescension, what love to fallen man! Christ stooped so low, it authorizes us to stoop, and wait on, and wait ever. Some of these wretched ones have been suffering for more than eight and thirty years, and have been lying at the edge of the pool, waiting for us to come and help them into the troubled waters.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

—, October 16, 1879.

THE OUTLOOK ON FRENCH SOCIETY.

It is intensely interesting to follow the rising hopes of earnest Christian men respecting France. The monthly meeting in Paris for prayer and conference among workers of all denominations had as its subject, "Christian Work during the Opening Season." Prayer and faith, indeed, are needed in face of the monstrous development of blasphemy and evil of all kinds which daily grows greater in France. After enumerating the fearful odds, M. Réveillaud says, in the *Signal*: "To overthrow all these obstacles, what have we? The faith, too often weak, and the courage, too often trembling, of a small cohort of willing men, who, from their experience and reflection, have become convinced that God reigns; that He has revealed, and continues to reveal Himself to His free and intelligent creature; that He sent Jesus Christ to regenerate and to save corrupt and rebellious man; that the Gospel has been for eighteen centuries, is, and will remain from age to age, the glad tidings of God's forgiveness offered to men, and of their reconciliation effected by Jesus Christ. 'A small cohort,' we said, it is true; but we remember that with twelve men, taken from among the lowest of Galilee, the Spirit of Christ in less than a generation had caused to spring up churches in Judea, Asia Minor, Macedonia, Greece, Italy, and elsewhere. In three hundred years' time the Roman world was conquered, and taken captive. We remember also the 'little monk,' as he called himself, attacking, almost single-handed, a power scarcely less dreaded and colossal than had been the Roman Empire—viz., the Romish Church—and witnessing the fall of its power and glory in half of Europe. And if we are told that times are changed, that our age is

neither that of the Apostles nor of the Reformers, we reply, how do you know? . . . We are on the eve of a moral and spiritual crisis; the symptoms are everywhere. We may call it an *irreligious crisis*. Some are affrighted, as though we were entering on the latter times predicted by the Scriptures, when the Son of Man, returning, will find no faith on the earth. It is forgotten that previously the earth must see the fall of the seven-hilled city, impure Babylon, who has drunk of the blood of the martyrs, and has led the nations astray by her sorceries, and of whom it is written, 'Rejoice over her, ye heavens!' . . . If God is with us, what should affright us in the coming crisis? The life of a people is ever the result of crisis; and when a people is dying out, a social, political, or religious crisis must awaken it from its lethargy, and give it new life. . . . A Christian ought to be an optimist. Whatever may be his field of labour, and however little result he sees, is he not a fellow-worker with his Lord? 'Rest!' said the great Arnaud; 'we shall have eternity to rest in!' Thus should the Christian speak, and his sign should be activity—activity to the very last; and the characteristics of this activity should be trust, serenity, and joy."

GLOOMY INDICATIONS.

In politics there is now much dark foreboding: the monetary panic; the strange banquetings of Legitimists, Bonapartists, and deep Red Republicans, with their various cries of enthusiasm, applauded by their respective parties; the noisy calls for a general amnesty; the election, to be reversed on a point of law, of Humbert, well known as writer of the *Père Duchêne*, the infamous incarnation of the very genius of evil during the Commune of 1871; and the strange reports of the union of General Gallifet, the wrathful destroyer of Communist prisoners,

and the republican Gambetta! The quiet people are the vast majority; still, though but drops in the ocean, the noisy, rampant ones, by harnessing men in power, and keeping France in agitation, are a fearful power for evil.

THE PROTESTANT PROPAGANDA

is interesting the public more than formerly, and is noticed by the general press; while no words are too strong, nor untruths too transparent or absurd, for the Ultramontane papers. The Liberal and Freethinking press gives glowing accounts of public meetings in which Christian men place the alternative before numerous fellow-citizens of relinquishing all faith and falling into anarchy, or of becoming Protestants. The Gospel is frequently enforced with earnest manliness in these interesting meetings. It is a new phase in French Protestantism; and no less so is the opening of casinos and theatres to the simple, uncontroversial series of meetings held by Dr. Somerville: at Rennes in the skating-rink, at Nantes in the theatre, at Nîmes in the casino, thousands have flocked to hear, to sing, to weep, and at the close to receive the printed Word of God in the shape of Gospels or New Testaments. He is now gone to Marseilles.

PARIS PASTORS: EVANGELIZATION.

In Paris a new hall for popular meetings has been opened opposite the Grand Hôtel, by the Rev. William Gibson, and is crowded. Pastors Matt. Lelièvre and Paul Cook have come to Paris, the former as minister in the Wesleyan Church (Rue Roquépine), and the latter as a special missionary to children and youth. The *Evangelists* (Methodist organ) follows its talented editor, and is now again published in Paris, instead of Nîmes. A kiosk is permanently opened at Cherbourg for the sale and distribution of the Scriptures and tracts. The two currents of evangelization are both gathering strength—the controversial and the uncontroversial; some take part in both.

A PROTESTANT HOSPITAL.

An interesting event took place on the 14th of September in Beaunçon, whose little Protestant community, composed chiefly of working men, has doubled within the last ten years—the opening of a Protestant hospital for the sick and asylum for the aged. Pastor Méaly's fostering care of a small beginning has so prospered during six years, that it has resulted in the erection of a suitable building, erected on a hill, with every favourable condition of light, air, and pleasant view. Forty-three inmates occupy

it at present, and a simple chapel has been built adjacent. The pleasing ceremony of inauguration with Protestant worship took place in the open air, in the midst of an unusual concourse.

An interesting gathering of delegates of YOUNG MEN'S CHRISTIAN ASSOCIATIONS, which took place lately at Montmeyran, was animated by an excellent, earnest spirit, and represented fairly the Associations of France. It was called the "National Conference," and adopted a series of resolutions for securing the regular publication of biblical notes; the formation of junior Associations; greater activity on behalf of Protestant soldiers; earnest recommendation of the Associations to pastoral solicitude; regular visitation of the Associations by men appointed for the purpose, and creation of new Associations; the extension of popular meetings for evangelization in the provinces; publication of pamphlets to make known the aim of Associations; the extension of the *Bulletin*; printing of a hymn-book; and the advocacy before public opinion of freedom of conscience in the army.

RELIGIOUS LIBERTY.

A petition, drawn up by Pastor Fallot, is receiving numerous signatures. The Government is favourable, and already soldiers are by Ministerial circular exempted from officially taking part in certain religious ceremonies without a special order from the Minister of War. Bands and *piequets d'honneur* are no longer obliged to attend the chaplain's mass. But still there are certain regulations in force respecting processions, in which soldiers, by military command, must bow the knee before the wafer-god, no exception being made in favour of Jews and Protestants.

CLERICAL OFFENDERS.

Two or three curés have been excommunicated by their bishops for refusing to believe or sanction the new dogmas of the infallibility of the Pope, and of the immaculate conception of the Virgin Mary. One was lately arrested by gendarmes on the steps of the altar for braving an interdict. Several teaching friars and other ecclesiastics have come before the tribunals for disreputable offences. Children disappear now and then. The nuns of a village near Bourges have spirited away a girl of fourteen, the only daughter of an honest working man, who in nowise wished to see her take the veil. The tribunal is at work to find and restore the girl to her father, if possible.

ROME ABJURED.

The Curé of Montiers (Oise) has become openly Protestant, with above thirty of his

parishioners. He has always been held in great esteem, and his example will probably be more extensively followed.

Some stir is being made respecting the unexpected revelation by a French Protestant missionary in Senegal (M. Villéger) of the

ABSTINING OF SLAVERY

by the French authorities. Fugitive slaves are officially expelled the colony, which is tantamount to their being given up to their masters.

THEOLOGICAL SCHOLARSHIPS.

Several promising young pastors have been recently ordained, and equally promising students are preparing for future usefulness in Germany and England, having received, on finishing their studies at Montauban, the favour of travelling bourses, each having a special report to make on the theology, the pulpit, or the Christian activities of the country to which they are sent, and with whose language they are familiar.

A NEW STATUE.

The statue of Colonel Denfert (a Protestant descendant of *Lanoue bras de fer*) was inaugurated on the 21st of September at Montbelliard. To his energetic defence France owes the preservation of Belfort and its environs during the last war.

THE BIBLE CARRIAGE

is going steadily on its noble mission in the north of France, and just now sells hundreds of New Testaments. The question of Sabbath rest seems to be of difficult solution in this valuable work. Are the thousands who congregate at fairs, markets, and mass on the Sunday to be deprived of the opportunity of purchasing the Word of God? The Scotch Society says Yes, and withdraws its 3,000 francs annual gift; the Neuchâtel Committee says No, accepts the loss, and the Sabbath Bible work goes on.

ITALY.

THE PAPACY AND THE STATE.

A correspondent states that some time back a Commission of Cardinals was secretly instructed to examine the question of the Pope accepting or disposing of the sums placed at his disposal by the Italian Government under the Law of Guarantees. Cardinal Bilio, as President of the Commission, has now conveyed to the Pope a decision absolutely negative; first, because such acceptance would imply ceding certain rights and duties of the Pope; and, secondly, because it would sanction an act of spoliation opposed to the Pontifical Constitution and to the oath taken by the Pope.

THE WALDENSIANS IN MILAN.

The Waldensian congregation in Milan have at length succeeded in procuring a church. Their present meeting-place is obscure, and quite inadequate in size. For a considerable time the congregation have had their eye upon the ancient Church of San Giovanni in Conca. This fine old Basilica is known to have been in existence A.D. 879, and may not have been recent then. It is a suppressed church, and is the property of the city of Milan. The municipality have acted liberally in the matter. Difficulties were thrown in the way by the Archaeological Society of Milan, but these are now removed. The great Corso of Carlo Alberto is being carried through the part of the town where San Giovanni stands, and will run right through the front of the church. The Pro-

testant congregation agree to preserve the facade just as it was, and to carry it back the required distance. The lower part of the church will thus remain for their use. It will contain four or five hundred on the ground floor, and galleries could be erected for two or three hundred more. The price to be paid for the building and the necessary alterations is in the circumstances moderate, amounting to about £4,000. The senior pastor, Signor Torino, is well known in England. His colleague is Signor Paolo Lungo. The congregation, two years ago, started a mission enterprise, just outside the city, in the Salle di Borgo Garibaldi. Here a Bible-woman works faithfully and acceptably: she is the first employed in Italy. She finds ready access to numerous families, in which she reads the Word of Life. A Sabbath-school of sixteen children, all Roman Catholics by faith, has been established. The Rev. R. H. Lundie writes: "The purchase of the Church of San Giovanni will tax the energies of the active but not wealthy congregation. If any of the friends of the Gospel in Italy should be disposed to give them some aid in this matter, I shall gladly receive on their behalf any sums that may be sent to me at 6, Beach Street, Liverpool."

THE EVANGELICALS OF DOMO D'OSSOLA.

One who has been spending the summer in the Italian mountains, writes to a friend as follows: Macugnaga is a most beautiful spot in the Val Angasca, at the foot of Monte

Rosa. There is no carriage road up to it. The last three hours you have to be carried up in *chaises à porteurs*. There are four snow passes which all go up to the Rifal and Zermatt. We were very much interested in the people of the valleys. They are Italians, and the professed religion is Roman Catholic; but we found among them a few chosen ones, who called themselves "Christiani non Catholici," and soon we got to know them by their faces. We had heard there was an ancient church in the mountains which had kept to the early faith, and that at Domo d'Ossola there was a gathering-place for them on Sundays, and that they would walk for hours over the wild passes to be present at this service. One day our wishes to know these people were realized in a strange way. I was taking a short walk and met a knife-grinder who had come up to Macugnaga to sharpen scissors. A razor was brought to him to sharpen, and as I passed I heard the old man saying to himself, over and over again, as he rubbed it up and down, "Whoso addeth or taketh therefrom, his part shall be taken away." Something prompted me to go up and say, "Addeth or taketh from what?" He looked up so quickly and said, "From the Gospel of Jesus Christ." Then we got on common ground, and he told me of the dear people scattered up and down, and that he went in this way to see them and talk to them, for many were afraid to let their faith be known for fear of persecution, not that they can be injured openly, but the landlords give them notice to quit their houses, and the masters take their work from them. The old man was going to Varello, and Vogogno, and other small towns, to see his people, trundling his little machine, and supporting himself on the road. A few days after the pastor and his sister walked over from Domo d'Ossola to see us—thirteen hours each way. The pastor said there were about thirty children in his congregation, about whom he was very anxious, for as their homes were so distant, he could see them only on Sundays. He begged us to take two to the school in Rome (the Gould Memorial School)—the orphan children of a soldier who had died, leaving five to the care of the pastor. We resolved to go and visit Domo d'Ossola, and see the church, and ascertain if we could open a branch of our work there under the

pastor; so we went and had such a greeting from the many poor there! We liked the pastor and his wife extremely; and, strange to say, the old knife-grinder returned from his tour the very day of our arrival, and we learned from the pastor what a "caro fratello" he was, and how helpful to him. We made one proposition that he should have fifteen or twenty children under his roof to train early, and when old enough that he should send them on to us in Rome, to learn a trade. When I first met my old man I asked him if he were a Waldensian, but he did not seem to know the name, and only said he was an "Evangelico," which, I suppose, might be translated by a "Bible Christian," as it seems to answer to our old English word "Gospeller."

HELP TO THE POOR IN FLORENCE.

A balance-sheet has reached us which shows the operations of the relief fund raised and administered on behalf of the under-fed and starving poor of Florence by the Scotch Church, Florence (Rev. J. R. McDougall, minister). It proves how much good can be done at a small cost when the system adopted is a good one. Bread, meat, and dinner tickets were largely purchased and distributed by charitable foreigners residing in town, of various churches and countries. By means of the free gifts received from friends, bundles of these tickets were presented for distribution to respectable citizens of every class, and at different points of the city. That the charity was thoroughly unsectarian was evidenced by the number of priests who obtained bundles of the tickets gratuitously and the very small proportion of tickets bestowed on the suffering Evangelicals. A medicine ticket was adopted in the spring as an experiment, and by the suggestion of several practitioners who come most in contact with the poor, and it was a great success.

The donations amounted to 1,926 francs; the sum received from the sale (as mentioned above) of tickets was 2,032 francs; making a total of 3,958 francs. This (less a credit balance of about 300 francs) was the amount expended, the principal items being bread (4,419 rations), meat (2,405 rations), and 1,122 dinners. Should nothing on a larger scale be possible, the ticket system will be resumed during the coming winter.

BELGIUM.

THE BELGIAN MISSIONARY CHURCH.

[From a Correspondent.]

—, Belgium, October 18.

The report of the General Conference at Baale, which appeared in *Evangelical Christendom* for October, contains some details on Protestantism in Belgium, which, being incomplete, might leave its readers to some extent misinformed as to its present state. The twelve churches and the nine in formation (spoken of at page 312) belong to the State Church. There exists, besides, in Belgium, the "Evangelical Society," or "Belgian Missionary Church," of which the Rev. L. Anet, of Brussels, is the General Secretary. This church, or society, is composed of twenty-five congregations, with twenty-two pastors and evangelists, two schoolmasters (being at the same time evangelists), and ten Scripture-readers. The Gospel is preached every Lord's-day in forty places of worship; thirty have Sunday-schools, containing 1,200 children. The forty-first report of the Evangelical Society, lately published, contains rejoicing facts of the progress of the different churches, and also of the evangelization of the country. Although their field of labour does not as yet cover the whole kingdom, they occupy a good part, from Ostend to Verviers and Spa, from Antwerp to the Borinage. What is most interesting is the part the lay members (the greater part working men) take in making known the Gospel to unconverted Roman Catholics. While some hold meetings in private houses, which are generally well attended, others go about on the afternoon of the Lord's-day distributing tracts and conversing with the people. This has been a great help to the pastors and evangelists, as they are few in comparison of the greatness of the work. O for a cry to the Lord of the harvest, to send labourers into His harvest, for it is white! By all these efforts united, about six thousand discourses have been preached during the year 1878-79, in the several places of worship, halls, and private houses, as well as over the grave and in open-air services.

The receipts of these several churches for 1878-79 were £4,850; about the half is collected among the members of the churches, of

whom the greater part are working people, and many very poor. They will, therefore, for some time to come stand in need of the assistance of their brethren of other lands to help them to evangelize their country, in which doors are everywhere opening. Thanks be to the Lord, to whom be all the glory, He does bless our labours. The churches are almost entirely composed of converted Roman Catholics; and their activity in bringing others to Christ, and their perseverance, notwithstanding persecution from relatives and friends, which, though it be not unto blood, is painful to the flesh, prove the vitality of their religion.*

CHEERING INDICATIONS.

In the Wallon centre of industry, and among the country-people, there is a favourable disposition towards Protestantism. Wherever the Gospel is preached, the people flock to hear. Their prejudices against the doctrines and teachings of Evangelical Christians are becoming weaker and weaker, and deepening into respect and esteem for those who walk worthy of the Gospel of Christ.

THE STRUGGLE OF THE LIBERAL PARTY AND THE CLERGY

foreshadows the time when the people will be still more disposed to embrace Protestantism. The new Education Law, so favourable to liberty of conscience, excites at this moment the rage of the clergy. The priests excommunicate schoolmasters and mistresses who remain in the Government schools, the parents, and even the children who go thither. Their intolerant and immoral conduct excites a disgust and dislike which becomes more and more evident. An abyss is dug between the people and the clergy. Liberal papers which refused to fight against the Roman Catholic Church are now obliged to admit that a schism is imminent. The *Flandre Libérale* said lately that the tyranny of the priests led many persons to go over to Protestantism. In fact, not a few Roman Catholics are virtually driven from the Romish Church by their priests. A schoolmaster whom a priest threatened to send to hell, replied, "Well, you send me to hell; I shall go and seek salvation among the Protestants."

* [It is scarcely necessary to remind our regular readers that we have repeatedly brought the work of the Evangelical Church of Belgium under their notice. Some account of its last Synod will be found at page 230 of this year's issue.]

GERMANY.

[From our own Correspondent.]

—, Prussia, October 15.

RESULT OF THE ELECTIONS.

The elections for the Prussian House of Representatives have greatly increased the number of Conservative votes. In the last House the two Liberal parties (National Liberals and Progressists) had together the absolute majority; now both groups have sustained considerable losses, and the Conservatives have nearly the majority. They can obtain it by the assistance either of the Moderate Liberals (the "right wing" of the National Liberals) or of the Ultramontanes. If, therefore, Prince Bismarck should succeed in coming to an agreement with the Roman See, the necessary support of the Prussian Parliament is safe. Our great statesman had several interviews with the Papal Nuncio, Jacobini, at Gastein and Vienna, and the report goes that an agreement is nearly ready. Let us hope that the result of the elections may not increase the demands of the Pope and render the negotiations more difficult.

RELIGION AND EDUCATION.

The new aspect of the Chambers will secure an Education Act, which will leave the necessary room for religious instruction and influence in the schools. Shortly before the elections, the former Minister for Public Instruction, Dr. Falk, published a letter which created great sensation. In replying to an editor who had asked him to be a correspondent of his paper, he said: "I am not a pessimist. Prince Bismarck will not go to Canossa—to use this popular expression—if he can avoid it, and he knows how to avoid many things. But what fills me with alarm is the Education Department. The present Government will be obliged to give way to claims which I should have thought it my duty to oppose. The spirit in which the Education Department is managed cannot be fixed by laws, and will always depend on the Government. There is the danger, if the electors are not ready to do their duty." This letter, written in a style as yet unknown among the traditions of high Prussian functionaries—who, even when out of office, maintain a kind of reserve—was used by the Liberal party as a very welcome argument against the Government. However, the electors did not do their duty in the sense Dr. Falk wishes. The feeling is gradually spreading in our nation that many of the

measures adopted in recent years have not conducted very much to our religious and moral development. Mr. von Puttkamer proceeds steadily in acting according to his principles. At Elbing, where arrangements had already been made for the opening of an undenominational school, it was forbidden by a telegraphic order of the Minister; and at another place, a school of the same class has, at the request of a number of parishioners, again been closed, and separated into two schools, one for Protestants and one for Roman Catholics. The Minister has also removed one great scandal in the eyes of Roman Catholics in the Rhine Province. A former priest, Dr. Lauer, who had been converted to the religion of the Evangelical [Protestant Established] Church, and then married, had been appointed inspector over the Roman Catholic schools in his district, and Dr. Falk had always refused to remove him on the grounds which rendered him objectionable to the members of the communion to which he formerly belonged. We can only rejoice when a Roman Catholic embraces the truth of the Gospel, and when such a man then uses his liberty to marry he is not to be blamed; but it is, at least, very unwise to give him an inspectorship over Catholic schools. Mr. von Puttkamer has removed Dr. Lauer to another office. In the old House of Representatives the Minister must have met with many difficulties; now he will receive the necessary support. The spirit of the times has even obliged Mr. von Lutz, the Minister for Public Worship in Bavaria—a man of Dr. Falk's views—to revoke the compulsion to visit the undenominational school at Munich. I use the word "undenominational" for want of a better term, though I am aware that it is understood quite differently in England. There you would term "undenominational" a school where the Bible is read, but in which Episcopalians and all classes of Evangelical Dissenters can take part. What we call by that term, and against which the whole religious world of Germany most energetically protests, are primary schools, like those existing in the Netherlands, where Roman Catholics, Protestants, and Jews are educated together, and where our Protestant children may not learn the great historical facts of the Reformation, in order that no offence may be given to the Roman Catholics, and where, on account of the Jews, even Christ may not be spoken of in the lessons as a Saviour.

THE GENERAL SYNOD

of the National Church of Prussia met on the 9th of this month. This is, indeed, an event in the modern Church history of Germany. If, last month, the great meeting of the Evangelical Alliance at Basle gave a powerful testimony to the life of the Churches of the Reformation, we trust that this assembly also will not fail to prove a blessing to our nation. The greatest Protestant Church, at least on the Continent, numbering twelve million Protestants in the old Prussian provinces, has now a complete constitution, and through her representative bodies she can take a share in her own government, and has a right to speak publicly in an official way. It was perhaps a blessing that the elections just took place, when the attempt made by "Liberal" clergymen of Berlin to abolish the Apostles' Creed opened the eyes of many to the consequences of Rationalism. At all events, the General Synod numbers but very few "Liberals;" and it is also very fortunate that the old strife between the decided Lutherans and the adherents of the Union has given way to a spirit of hearty co-operation. The Lutherans and the friends of the Positive Union have together a commanding majority. No time will, therefore, be lost in useless strife, but the whole of the three weeks can be dedicated to practical church work. The time is limited enough for the great amount of work to be done. The few members of the Left will probably abstain from pleading their own cause; and the Middle party contains so many truly Evangelical men, who only differ from their brethren on theoretical questions of Church policy, that we hope they will not offer any serious opposition to the majority. By a mutual understanding between the Lutherans and the Positive Union party of Count Arnim-Boitzenburg, a layman belonging to the latter party was elected President, and a clergyman of the former party, Superintendent Rübsamen, Vice-President. It is not probable that all the wishes of these two parties will be realized. At different religious meetings held by the friends of the Positive Union lately, at Stettin and Kisen, the points were discussed in which a change of our new Church Constitution is desirable, and we trust that these tendencies to secure greater independence from the State, and to eliminate those clauses, which were only voted in order to obtain the necessary consent of Parliament, will gradually succeed; but it is doubtful whether the time will suffice this session, and whether it is wise to change the Constitution again at its very

outset. However, a number of petitions from outside, and propositions from members of the synods, will have to be discussed, besides the numerous bills emanating from the Church Government. These latter, referring to the marriage ritual, to church discipline with reference to those who neglect the ordinances of the Church, to pensions for invalid pastors, etc., have chiefly been referred to committees, which are now at work in the evenings. In the meantime, questions which require less preparation are treated in the daily sittings of the Synod. The Supreme Consistory has referred to the Synod, among other matters, several doubtful points of the Constitution, in order to ascertain the opinion of that body as to the right interpretation of the law. The Church Government, for instance, had denied to clergymen the right to take part in the election of elders. The Synod, by a great majority, expressed the opinion that a pastor must be deemed a member of the congregation, and that as such he has the right to give his vote. In the last sitting, the question as to the appointment of a day of humiliation for the whole of Germany was discussed. This matter cannot be settled without the mutual consent of all the German Church Governments and all the Legislatures in Germany, but the Supreme Consistory desired to ascertain the views of the General Synod before proceeding to take action upon it. The Synod voted, by a considerable majority, in favour of the observance of such a day on the last Friday in the ecclesiastical year, the Friday before Advent Sunday. In being thus prepared to change the day in Prussia, the largest German Church sets a good example, which the others, we hope, will gladly follow.

THE MILITARY HYMN-BOOK.

The Prussian soldiers have a small hymn-book, containing about 100 hymns, the liturgy, and prayers, which they can carry with them in war, and which is used in all military services. It was thought desirable to enlarge the collection a little, and to make it suitable for the whole of the German army. This book has been prepared by delegates of different German churches, and is now ready for use.

THE LAW REFORM,

which came into operation throughout Germany on the 1st of this month, has, as the laws were made three years ago by a Parliament with a Liberal majority, again diminished the influence of the clergy in public life. Formerly no divorce was pronounced before the married couple had appeared before the

clergyman of their parish, whose duty it was to try to bring about a reconciliation. This is no longer necessary, and the pastors must try to regain the ground thus lost by increased voluntary activity. That much can be done in this respect is undeniable. What took place lately in St. Bartholomew's Church, Berlin, furnishes an interesting example of how much can thus be done. At the last Confirmation Mr. Vorberg, the pastor, asked the young people whether they had no little brothers and sisters who were not yet baptized, and whether they would not like to see them baptized on the day of their own confirmation. This had a good effect, and at the Confirmation eighty-two children, who had been kept away from baptism until that time, were admitted to the fellowship of the Church.

ECCLIASTICAL APPOINTMENTS.

Pastor Carus, of Stettin, an able and truly Evangelical man, has been appointed General Superintendent of the Province of Prussia. The church conflict at St. Elizabeth's Church, Berlin, has ended satisfactorily. At the second election an Orthodox man obtained a majority.

THE ALLIANCE CONFERENCE

at Baale has been so amply reported in the columns of *Evangelical Christendom* that I need hardly revert to it. I should only like to mention that the attendance from Germany was, after all, larger than had been expected. The Germans had a prayer-meeting of their own every morning at eight o'clock, especially to facilitate the subsequent discussion confidentially of questions of special interest to Germany. The new branch of the Alliance in Rhenish Prussia seems to be flourishing. It was hoped that a similar body might be created in the south of Germany, and that the three German committees would then co-operate. Hitherto the Alliance has had but few members in Württemberg, although the spirit of true catholicity is more prevalent there than in Northern Germany. In one of the confidential conferences it was stated that

the way in which the Methodists work in Germany was a stumbling-block to the Alliance. According to these statements, the Methodists chiefly try to draw to themselves the converted Church members. Several Methodists present denied this most emphatically; and if some Methodist missionary has ever acted in an unbrotherly way, this can just as little be laid to the blame of that highly honoured religious body as our Church can be charged with the intolerance displayed by a few Lutheran pastors. But it would, indeed, be well if the relation between Christian workers of different denominations were made more and more the subject of prayerful consideration among Christians. This is very appropriate work for the Alliance.

ROMISH AND PROTESTANT MEETINGS.

The twenty-first gathering of German Roman Catholics, which took place lately at Aix-la-Chapelle, was, as usual, very well attended; but it presented no feature of general interest. I shall also omit all but the mere mention of the annual meeting of the Gustavus Adolphus Society, which was held at Magdeburg from the 10th to the 12th of September, and which shows steady progress in this good work; but I must refer, in a few words, to the Congress for Home Missions, which now takes place annually, and which was held on the 24th and 25th ult. at Stuttgart. There is no German city where the Congress could have found a more hearty welcome, and therefore it met there for the fourth time. The Congress was well attended from all parts of Germany, and it appeared that home mission work is increasing everywhere. Many old friends of the home mission cause were missed, as in the case of Württemberg, where a blank is left by the death of Prelate von Kapff; but new men are there to take up the Lord's work. The Congress unanimously passed a resolution in favour of the religious character of our schools.

TURKEY.

NOTES FROM A TURKISH VILLAGE.

A private letter from the village of Charpun, in the mountains of Central Turkey, gives some interesting facts about the people of that locality. The old Amanus Mountains are virtually a continuation of the Lebanon range along the north-east coast of the Mediterranean Sea, and, on the eastern side, are destitute of trees, rugged, and bare. The inhabitants have their villages in the

little valleys, and obtain a scanty subsistence by cultivating small patches of ground, by keeping flocks of sheep and goats, and by sending out their horses and mules to neighbouring towns and cities to engage in the carrying trade. For centuries many of these villagers have led a sort of freebooter life. They are all Moslems, many of them are Kurds, while all have the unmistakable

manner of mountaineers. Free, rough, independent, they evidently chafe under the restraints that, during the past few years, have been placed upon them. The missionaries of the American Board at Aintab have long wished to find a summer retreat near the city to which they can go during the very hot season. Reports have often come to them in regard to the Sof Mountains, about twenty miles north-east of Aintab, but no missionary had ever visited them. Quite a party, therefore, not long ago resolved to make an exploring tour into these mountains. Five hours of horseback-riding brought them to Charpun, a village of sixty Moslem houses. It is the place of residence of the local governor of sixteen adjoining villages, and therefore more safe as a place of temporary residence than some of the other villages higher up in the mountains. The people gave them a kind reception, assuring them that whatever the village or the region afforded was at their disposal. As a proof of their sincerity, they soon brought a large lamb as a present, together with fruit and vegetables of various kinds. The appearance of them was not very prepossessing. Some of the men were of great physical strength. Several persisted in wearing their arms even during the festivities of the occasion; while all looked as if they would greatly enjoy an order to attack a caravan. Although Moslems, they all drank freely of the native raki, a kind of whisky which is very intoxicating. They acknowledged that raki is forbidden, that drinking is a foolish, sinful, and hurtful custom. One of them, who professed to be more wise than the rest, declared that they knew that God forbids drinking intoxicating liquors; "but," said he, with a wise look, "our hope is in God's mercy. He knows we are weak, and He is rich in mercy, so we expect that He will forgive us." This speech was received with great satisfaction by

the speaker's companions, who were anxious to maintain the character of good Moslems and at the same time find an excuse for indulging a degraded habit. The vice of intemperance is increasing to an enormous extent among the Moslems, and will destroy the Moslem Turks if nothing is done to arrest its progress. As to the condition of women generally in Turkey, there can be but one opinion among those who are acquainted with the facts. In the village of Charpun, for example, in all the sixty houses, there is not one woman, old or young, who knows even the alphabet. It is safe to say that not one of the women has ever thought that she ought to learn to read, or that she is capable of learning to read. The same is true of every one of the sixteen Moslem villages under the jurisdiction of this governor.

The condition of women in the Armenian or nominally Christian villages is somewhat, but not much, better. Where the missionaries have established schools quite a large number of women have learned to read, but the majority are still in the grossest ignorance. And this may fairly be said of more than nine-tenths of the women in the interior of Turkey. The Moslem women are, for the most part, so secluded from general society that it is not easy for a foreigner to form an exact estimate of their moral character; that they are able and often inclined to use very vile language is well known to every resident of Turkey. The women of the Greeks and Armenians are certainly much higher in respect to moral character; but even they, at least the majority of them, are not up to a very high standard of social and Christian life. Nothing certainly can tell more directly on the general reformation of the country than the well-directed efforts of missionary women among those of their own sex.—*Christian Union*.

AMERICA.

THE SEMI-MILLENNIUM OF THE ENGLISH BIBLE.

At a recent meeting of the Warren County (N.J.) Bible Society, one of the speakers urged the special observance of some day in the coming year in recognition of the great services rendered by Wycliffe in translating the Scriptures into English, and so preparing the way for the Reformation. The society was much interested in the suggestion, and adopted the following resolution: "Whereas the year 1880 will complete a semi-millen-

nium of the English Bible, the translation of the New Testament by Wycliffe having been issued in 1380: therefore resolved, by the Warren County (New Jersey) Bible Society, that this occasion, so suggestive of priceless blessings, should be duly observed by the English-speaking race through its various Bible societies; that the Warren County Bible Society respectfully call the attention of the managers of the American Bible Society to this matter, and ask them to signalize the occasion in such a manner as in their judg-

ment shall seem best; and that the Executive Committee of this society be requested to make provision for some suitable celebration of the same at our next annual meeting."

HONORARY DEGREES.

The leaders in thought, in the United States, are, according to the *Christian Union*, beginning to consider the question what can be done to save honorary degrees from "the disrepute" into which they have not undeservedly fallen in that country. "We have," says the same journal, "upwards of 300 colleges and universities, each of which assumes the right to confer degrees, though some of them forego its exercise. It is no uncommon thing for men to make a personal application for the title, with recommendations of their fitness to receive it signed by their fellow-townsmen, and when the application comes from a man of some local influence to an impecunious college the temptation is rarely resisted. In the Social Science Congress, recently held at Saratoga, two plans were proposed to remedy, or at least reduce, this abuse. President Barnard, of Columbia College, proposed that the United States adopt the European plan, according to which the power to confer degrees is confined to a single body, or a few bodies, especially empowered by the Government for that purpose. All England, with a population of 23,000,000, has only four universities which can confer degrees; all France, with a population of 36,000,000, only fifteen, and these are branches of one institution; all Germany, with a population of 42,000,000, only twenty-two; while the single State of Ohio, with a population of 3,000,000, has thirty-seven degree-bestowing institutions. President Barnard proposed that the State of New York set an example to other States of the Union by confining the power of granting degrees to the Board of Regents, who should appoint a board of examiners by whom all candidates should be first examined. President Gilman, of John Hopkins University, proposed to reach the same result by a board of examiners appointed and paid by the voluntary co-operation of various institutions of learning in the country.

HOMES FOR POOR CHILDREN.

At the Saratoga Social Science Congress, referred to above, another of the topics brought under discussion was the care of poor and vicious children. On this topic Mr. Charles L. Brace read a paper in which he protested against consigning children either to the penitentiary or the almshouses; and

urged what is called the "placing out plan," that of putting children from the cities in rural homes. He says that the demand for children's labour in the country is practically unlimited; that a place in the family and at the table of the farmer can always be obtained; that the cost of the operation is very small, as no cost of support is required; that the diffusion of Christian sympathy for children favours the extension of the plan; and that by it the child is taken out of the influence of those temptations to which in his vagrant life he has been peculiarly subjected, while he is brought under those influences of a Christian family which are better by far than can be afforded by any reformatory. Under this plan the Children's Aid Society has, within the past twenty-five years, placed 40,000 children in country homes with a per-centage of failure less than under any other reformatory system.

A PECULIAR SECT.

Wisconsin has a new religious sect called the "Peculiar Children," but irreverently known by outsiders as "Babes in the Woods." A farmer of Osakana is the leader of these misguided people, and he has induced them to take up the most childish practices by a literal interpretation of the text, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

THE TUNKERS.

The annual council of this singular sect has just been held at Broadway, Virginia. The session lasted about three days. Last year a considerable amount of time was occupied in discussion on dress, such as whether a standing or a rolling collar ought to be worn, and on points of very small account, such as whether baptism in a pool is valid. This year there has been some improvement. Still there appears to be a clinging to considering little matters to be of great importance. A great discussion arose on foot-washing. The question was whether it ought to be administered by the single or the double mode. The double mode is where one person both washes and wipes the feet of another; the single mode is where one person washes and another wipes the feet of a brother. This solemn and all-absorbing topic was not settled, but deferred till next year. One of the brethren said: "Whenever you show me a church that is not living up to the order of the brotherhood, it is one of those that wash feet in the single mode." Let some of our brethren who delight to raise some points at home beware of casting stones at the discussions

between the single modists and the double modists. The next question was whether a member who has withdrawn from the order of Freemasons must disregard his oath. It was settled that he ought. It appears that they have not yet so far attained as to be united in sympathy with Sunday-school effort. They seem to be about where we were a century ago. Opponents in a minority were advised to yield for the sake of peace. A query was presented, asking that the wearing of hats by ladies be not made a bar to membership, but the council made no changes in its rules against hats. Elder Sturges said: "We love our dear sisters too well to ever cut them off, unless the Word of God cuts them off. We use forbearance in making friendly visits, and persuade and entreat them for the Lord's sake not to go with the idolatrous world in its proud fashions."—*Freeman*.

THE NUMBER OF DIVORCES

is exciting a good deal of solicitude among the Christian people of New Hampshire. In several counties the increase has been three or four fold the last fifteen years, and it is said to be in evidence that parties have been married with the very plan of a divorce in view. Only a small number are divorced on biblical grounds, and few cases are contested. Dr. Wallace, of Manchester, at the recent meeting of the General Association, gave an amusing account of being called to marry a couple one evening. Their papers were entirely regular, but in conversation with the lady after the ceremony, he found that he knew the name of her former husband, and remarked that he hadn't heard of his death. "O no, he ain't dead!" she responded, throwing something of a chill over the conversation. There are at present fourteen legal causes for divorce in the State, and it is becoming a serious question with ministers as to marrying those that have been divorced, and with churches as to receiving such persons to membership unless divorced on biblical grounds. But the evil is not peculiar to New Hampshire. In other states as well it is taking on such alarming proportions as to demand serious attention.—*Boston Congregationalist*.

"UNCLE DAN'L."

The New York Correspondent of the *Boston Congregationalist* writes as follows:—"Mr. Daniel Drew—the feared, hated, flattered 'Uncle Dan'l' of Wall Street; the troublesome, dreaded, courted, uncertain pillar and oft-breaking reed of the Methodism of these parts—died here on Thursday night, with

scarcely an instant's warning, in his eighty-third year. A country farmer's boy, he was early thrown upon his own resources, with almost no school education. He became a drover; then a buyer of cattle, near New York; extended his operations to the then distant 'West' of Ohio, Illinois and Kentucky; worked into the Hudson River steamboat business, in opposition to Mr. Vanderbilt; made money; went into Wall Street operations in 1844; and ever since has been by turns on and under the tide of stock speculation that has borne thousands into bankruptcy, and very few into anything better. He had much native shrewdness, of the crafty sort; self-confidence; daring, that was often rashness; a gift of controlling men by motives cunningly adapted to the individual; very dim perceptions of the moral quality of transactions involving money; foresight enough to gain temporary ends, but too little both of that and of intellectual stamina for permanent success in contests with such men as Vanderbilt and others, with whom his immense ventures brought him into competition. How he could have borne the brunt of battle with such men, even for a day, with so little mental training, the loosest business habits, and such extreme illiteracy, is a mystery. In all his transactions in so many lines, and with so many sharp men, he never kept even the simplest form of account books, nor could he write a respectable business letter. The state of his entire business he 'carried in his head.' He gave largely, in the aggregate, to Methodist church-building, and other benevolences of that denomination; but confessed that the hardest thing he ever did was actually to part with money. So, when undertaking great charities, as in endowing the several literary and theological institutions with which his name is connected, he gave his notes for the sums pledged, and paid interest on them while he was able. When he went down, these pledges of course were worthless. After successes and disasters running through the lifetime of two generations, often reckoning his property by millions, he died absolutely poor, leaving many to execrate him as the author of their poverty also, and some, it is hoped, to bless him as their benefactor. If the lesson of his career and its end shall tend to warn our young men not yet in it against a life of speculation, and to attract them to one of industry, that much may be set down as compensation. Once in that whirlpool, there is no return."

Home Intelligence.

THE CHURCH CONGRESS.

The Church Congress was held, during the second week in last month, at Swansea, the proceedings commencing on Tuesday, the 7th, and terminating on the following Friday. Two opening services were held, one at the parish church, and the other at the Church of the Holy Trinity. The former was attended by a very large congregation, including the Corporation of Swansea (who, although nine-tenths Nonconformists, according to an informant of the *Guardian*, were present officially) and a number of bishops and other dignitaries. The Archbishop of Canterbury, who preached at the parish church, took for his text Luke ix. 15: "He that is not against us is for us." In the course of his sermon his Grace alluded to the many divisions in the Christian world, and cited a remark once made to him by a great historian who had just returned from India: "When a man has lived long in a country where the people worship cows, he comes to think less of divisions separating Christians." Remembering the divisions that separated the godly from the ungodly, it was sad to think of the divisions separating those who, after all, served one Lord and believed in one Bible. The duty enjoined in the text is, said his Grace, that of being as extensive and as catholic in our love as is consistent with the maintenance of the truth of Christ and with reverence for His holiness. The Archbishop next referred to the special difficulties in the way of union in the Principality, and also to the prevalence of Dissent in Wales. It was their duty, said his Grace, in all they did to avoid any act which might widen the breach between themselves and others who were faithful to their God, and who could join in the prayer for a time when they would all be one, even as Christ and the Father were one. The Bishop of Winchester preached at Trinity Church from Matt. iv. 8. The Bishop of St. David's (Dr Basil Jones) filled the post of President, and delivered the inaugural address at the Music Hall, where the first sitting took place. The Bishop dwelt upon the principal distinctive features of the Church Congress: (1) That the Congress is a mixed assembly of laymen and clergymen; (2) that it is not confined to the adherents of any party, but is as broad as the Church of England; (3) that, subject to necessary limitations, it permits perfect freedom of discussion; and (4) that it is not

local but general in its scope. There had been, no doubt, he said, some tendency to make the Congress a battle-ground for contending parties, where each section might marshal its forces and organize its systems of attack and defence; but if he had not felt that that tendency would be overborne by the good sense and good feeling of the vast majority of Churchmen, he should have declined to take part in the present meeting. The Bishop also alluded to the special difficulties of the Church in Wales. At the close of this address, there was the striking feature common to Church Congresses—the recitation of the Apostles' Creed by the whole assembly after the President—and it was on this occasion very impressive.

Meetings of the Congress were held not only in the Music Hall, but also simultaneously in the National School-rooms and in the Guildhall. The first subject on the programme was "Missionary Work of the Church—(a) among the Jews; (b) in India." The Rev. Dr. Ederheim read a paper on the work among the Jews. He admitted a feeling of disappointment in regard to the results of that labour, but said it sprang from mistaken notions. Scripture, he maintained, does not encourage us to expect in the present dispensation any general conversion of the Jews. The Rev. H. A. Stern said that the New Testament is largely read and admired by Jews, even where they do not choose "the more excellent way." He regarded the missionary work among them as encouraging, and said he had himself baptized 134. He estimated that from 20,000 to 25,000 Jews had been baptized in connection with the different Protestant churches, and, including their immediate descendants, the number, he thought, might be doubled or trebled. The Rev. Dr. Margoliouth (himself a converted Jew) also spoke on the subject. The Rev. J. L. Wyatt read a paper on the missionary work of the Church in India; and Colonel J. B. Hardy and the Rev. J. B. Whiting addressed the Congress on the same topic. The subject of "Higher and Intermediate Education in Wales" was discussed in papers and addresses by the Bishop of St. Asaph, Lord Aberdare, the Principal of Jesus College, Oxford, the Rev. D. J. Davies, and the Rev. Chancellor Phillips.

The Bishop of Winchester read a paper entitled "The Causes of and Remedy for

Dissent: Home Reunion." The Bishop deplored that religious differences had in the past been aggravated, first, by political discord, and then by intolerance and persecution. He regarded it now as unquestionable that Rome on the one side, and unbelief on the other, were gazing at the condition of the English Church, and counting on an easy victory over forces which had no unity or cohesion. What he urged was that the Church of England should not throw all the blame of the existing separation on others. Where two parties quarrelled, there were mostly faults in both; and he admitted that the Church had too often shown itself wooden and inflexible, and sometimes political, worldly, and intolerant. Still he would not clamour, as some did, for all the blame; for he did not hold it true that it was deserved by them. He deprecated all concession of real principle. The doctrines of the Church were all in the Bible, and could not be given up or watered down. He believed much could be done without yielding. They could regard the Church, not as a sect, but as a world-wide society, meant to include in it all who accepted Christ as their King. He counselled endeavours to shun mixing up religion with politics; he traced probably half of the evils in the Church of England for fifteen hundred years to this. He advised the encouragement of a great deal of lay work and lay counsel, the enlistment of a lower order of clergy, the toleration of irregular devotional services, and the organization of a great deal more missionary and evangelistic labour at home and abroad. Canon Curteis also read a paper, in which he relied greatly upon the cultivation of Christ-like kindness and conciliation, the removal of political and social offences, and the redress of even sentimental grievances. He would allow to the ministers of the Congregational Union a share of the good gifts of God; he would reform the Convocation by making it a convention of laity and clergy. The radical remedy for the spirit of Nonconformity was simply "the presentation in a concrete shape of the lovely spirit of catholicity; the realization, so far as human infirmity will allow, of the glorious ideal of the Church." The Rev. J. W. Bardale also counselled an attitude of mutual conciliation; but he declared, amid applause, that Churchmen must not compromise any principle to which they were pledged. He remarked, however, that in dealing with Dissenters, it is a vital principle to remember that the Church of Christ is wider than the

Church of England. He applied this maxim to Orthodox Protestant Dissenters, and declared that, as regards Rome, Churchmen must carefully stand in the old position of the Church of England; that is to say, they must range themselves alongside English and foreign Protestant Churches which hold the faith. He quoted Cosin, Bramhall, and other divines, in support of this view. Earl Nelson said that he "should be quite content to rest upon Wesley's rule, that so long as they were prepared to receive the sacraments at the hands of an apostolic ministry they were members of the Church." Prebendary Clark also laid it down that the Episcopate was the spirit of unity. Mr. Layman, parishioner of St. Albans, Holborn, declared that the Church's acceptance of and interpretation of her doctrines at the hands of secular authority was a reason why Dissenters kept aloof. The appearance of Canon Ryle was the signal for hearty applause, which was often repeated as the reverend gentleman eloquently traced four-fifths of Dissent to the failure of the people in times past to find the Gospel in the pulpits of the Church of England, and fervently denounced the loose lives of the clergy and the impolicy of the bishops of Wales in times past. There were some who thought it best to leave Nonconformists alone. He deprecated that course. Dissenters should be treated with kindness, courtesy, and gentlemanly consideration, according to the recommendation of Archbishop Sancroft, who, in a pastoral letter, ordered the bishops and clergy to deal with their Dissenting brethren with great tenderness. They should co-operate with them whenever it was possible. One reason why he supported the British and Foreign Bible Society was because he liked to have an opportunity of meeting his Dissenting brethren. If bishops and professors could meet with Dissenters in revising the English Bible, surely he might be permitted to meet with them in order to circulate the Bible. When archbishops and bishops would follow the example set by the Bishop of Manchester in addressing railway men at the railway station, and of the Archbishop of York and Bishop Selwyn, in their efforts in connection with the mission work, more good would be done than by all the anathemas they could put forth in the spirit of Rome against Dissent. The Rev. T. Outram Marshall advocated, among other methods, daily prayer to God for peace and union. Mr. H. Hussey Vivian, M.P., said he could see no essential difference between Churchmen and

the great body of Protestant Dissenters, and he therefore counselled the Congress to appoint a committee to investigate the apparent differences with the object of actively promoting progress towards a sublime ideal of unity. Bishop Perry remarked that Churchmen ought to cherish a kindly Christian feeling towards those who were separated from them, recognizing as brethren in Christ all those who really love the Lord Jesus, and treating with respect all ministers of Dissenting bodies as ministers of Christ. He did not think they ought to promote union on the ground of Episcopacy. The Rev. Brownlow Maitland spoke very strongly against making outward conformity to certain ceremonies a test of the Christian life. The meeting altogether was very interesting and animated.

"Ecclesiastical Courts and Court of Final Appeal" was the subject of discussion at one of the most crowded gatherings of the Congress. It was opened by a paper from the Bishop of Oxford, other papers being read by Dr. Phillimore and the Rev. Dr. Blakeney. Among the speakers who followed were the Rev. Berdmore Compton, Mr. Valpy, Canon Ryle, and others. The inefficiency of the Ecclesiastical Courts, as at present constituted, was the chief topic dwelt upon by the High Church speakers. The Bishop of Oxford avowed that there was but little prospect of bringing the Church Courts into a useful and satisfactory condition so long as Churchmen were not agreed on the subject, and so long as it was regarded from a party standpoint. Dr. Phillimore, while regarding reform as not incompatible with a State church, went so far as to say, "Better Disestablishment than a judiciary without jurisdiction, and a church without discipline. That the present state of things cannot last everyone sees; and an Establishment is too dearly bought if it makes chaos an enduring necessity." It was strongly urged that the Church alone has jurisdiction in spiritual things, which was given to it by Christ himself, and that no commission from an earthly sovereign can give such jurisdiction. To this, however, it was replied by Mr. Valpy and others, that when a clergyman is brought before an Ecclesiastical Court, it has to deal not only with his spiritual character, but with his freehold rights. A storm was threatened at one period of the discussion when the Church Association and the English Church Union were alluded to; but, after a short outburst of feeling, it happily passed away.

The subject of "Religious Benefits from Recent Science and Research" was introduced

by the Rev. C. Pritchard, Savilian Professor of Astronomy at Oxford, who, pointing to the immense prodigality of resource and variety in nature, and to the smallness of the amount of human knowledge in regard to it, contended that to reject revelation as being contrary to natural laws would be to commit intellectual suicide. He was followed by the Rev. Professor Watkins, Warden of St. Augustine's College, who, while admitting much that is claimed in behalf of the doctrine of evolution, urged that, instead of diminishing, it really increases in us the consciousness of adoring wonder; and the true object of wonder and worship, he maintained, is shown by comparative theology. A paper by the Rev. G. G. Stokes, Professor of Mathematics at Cambridge, read in his absence, argued that the doctrine of conservation of force had excited needless alarm among Christian men; and that the theory of the dissipation of energy (according to which it is urged that everything is tending to a universal death, creation living, as it were, upon capital) had done service in blocking out the supposition that the present order of things had existed from a past eternity. The Rev. Professor Stanley Leathes, who was the next speaker, urged that the changes of scientific thought are so great and sudden that the contemplation of them makes the believing man cling with increased thankfulness to the definite statements of the Word of God. Mr. G. T. Clark, the Rev. Brownlow Maitland, the Rev. G. H. Curtis, and Mr. Vivian also addressed the Congress on the same subject.

A paper on "The Best Means of Promoting Internal Unity in the Church," which had been written by the Rev. Canon Ashwell, was read by the Secretary, the Rev. George Gauntlett. The Canon expressed his opinion that the best means of promoting unity in the Church was to deepen spiritual life in each individual soul. Never was there a time when, under God, the future of the Church of England seemed more and more to depend upon the personal religion, personal devotion, personal humility of her more active sons, whether lay or clerical. The Rev. Canon Ryle followed with a paper on the same subject. He declared at the outset that there was a sad want of practical unity in the Church of England at the present time. Its parishes were often like islands in the Pacific Ocean, almost within sight of each other, but inhabited by distinct tribes, ruled by ever-quarrelling chiefs, with the sea rolling between them. He would waste no words on the idea of unity between loyal Churchmen and those

fiery zealots within the pale of the Church who were striving to re-introduce amongst them Romish doctrines and practices, and openly avowed their dislike of the Reformation. ("No, no," and cheers.) Unity built upon an amalgamation of Lambeth and the Vatican was the baseless fabric of a dream. Protestant was the backbone of the Church of England—(applause)—and any attempt to procure unity by removing that would alienate the great body of the Churchmen. Unity among loyal Churchmen he would, however, consider; and the question was, How could a greater degree of unity be obtained among them? He proposed to make three suggestions to this end. The first was, if they wanted more unity, they must cultivate the habit of recognising the grace of God and the love of Christ wherever that grace and love were to be found. This would teach them to respect other Churchmen of many differences of thought, but with whom, in the main, they agreed. The second suggestion was the cultivation of the habit of tolerating courteously the diversities of opinion and practice. Nothing so divided and kept Churchmen apart as the common habit of getting hot, and calling names, and throwing mud, and casting dust in the air about non-essentials. Upon essential points he was prepared to fight as stoutly as any, but he protested against the practice of ranting and wrangling about matters which would not exclude men from heaven. If they must disagree at all, let them do so pleasantly and like Christian gentlemen. The third suggestion was the cultivation of opportunities of meeting men of other schools upon neutral ground; and the fourth was that if they would obtain more unity with Churchmen of other schools, they must co-operate with them whenever they could. Finally, he would urge upon all Churchmen to take care they did not under-rate the importance of unity because of the difficulty of obtaining it, and to remember that, however much they valued unity, they must beware of the temptation to sacrifice truth on the altar of unity. Let them not make an idol of unity; but the nearer they kept to Christ the nearer they would be to each other. A third paper upon the subject of unity in the Church was read by the Rev. Dr. Ross, who urged that it was better that ten Privy Councils should adjudicate upon doctrine than that they should ever seek refuge in the Church of Rome. Dr. Ross was followed by the Rev. W. J. Knox-Little, who spoke warmly in favour of unity and mutual toleration, and

acknowledged himself under great obligation to Canon Ryle for one of his tracts. The Rev. Canon Garbett, while counselling unity, said it had its limits, and avowed that there were fundamental and essential differences among the various sections of the Church of England, to ignore which would be to live in a fool's paradise. This view, however, was opposed by the Bishop of Winchester, who contended that there were no fundamental differences in the "large" schools in the Church, though they might exist in some "small" schools. He would not, he said, have anyone give up his tenets; but he urged all classes and schools of thought to discourage "those tremendous engines of evil," party newspapers and party magazines. The Rev. Prebendary Cadman and others also took part in the discussion.

There was a good audience to listen to addresses on "The Ministry: the Supply; the Preparation of Candidates; and the subsequent Training of Young Clergy." The readers and speakers included the Rev. Canon Furse, Dr. Vaughan (Dean of Llandaff), the Rev. R. B. Girdlestone, Canon Norris, Chancellor Esplin, and others. Dean Vaughan pointed out the necessity for a better intermediate training between ordination and ministerial work. This, he said, in the case of a first-rate man, is best dispensed with, but with the great majority of candidates is a very necessary help. He strongly recommended young candidates whose college career has been satisfactory to place themselves under an experienced clergyman for training in parochial work and assistance in his studies; adding that during the last eighteen years some two hundred men had, with great benefit, passed through such a course of training under one person. The last speaker was the Rev. Professor Watkins, Warden of St. Augustine's College, Canterbury. Quoting a previous utterance in Congress, "Nothing is high but that which is good, nothing is low but that which is bad," he said he would like to put the Christian first and the gentleman last. There were peers of the realm with whom he would not care to stand under the same roof for the same instant, and there were peasants with whom he would stand, hat off and head uncovered, in respect of their work. Referring to the Nonconformists, he said that their ministers were "grown;" they were watched in the Sunday-school and in the class meeting; and "when they have shown their gifts, their graces, and their devotion, they are sent forth, true gentlemen every one

of them;" and he avowed his belief that nine-tenths of the Nonconformists of the country were such because they had felt the call of God.

Among the other subjects brought under the notice of the Congress was one which was announced as follows: "How can the Church best gain and retain her Influence over the Young?" This subject was treated under two distinct heads: 1. Sunday-schools and Public Catechising; 2. Associations for the Young of both Sexes. A paper on "Church Work among our Seafaring Population, afloat and on shore," was read by the Bishop of Nottingham. Papers were also read and discussion took place on the following topics: "The Maintenance of Voluntary Schools, and the Best Means of Promoting Religious Education in them and Board Schools." "Diocesan Synods and Conferences." "Church Temperance Work." "Parish Organization." "The Church in Wales: its Past and Present Condition, and its Special Difficulties." "The Welsh Church Press; the Literature of Wales; and the Church's Duty towards the Welsh Reading Classes." "Hymns and Hymn Books." "Lay Work in the Church: Lay Evangelists and Readers; the Perpetual Diaconate."

Two working men's meetings were held in connection with the Congress—one in English and another Welsh; and there was also, during the week, more than one meeting, not of the Congress proper, but of some Church societies formed among its members.

The Congress was brought to a close on Friday, the 10th, when the members assembled to hear a series of addresses, the first of which was by the Bishop of Bath and Wells, on the Epistle to the Ephesians in its practical bearing on the Christian life. In the evening, the proceedings of the Congress were concluded by a conversation in the Music Hall, at which the Rev. T. Helmore read a paper on "Church Music." Archdeacon Emery presided, and read a letter from the Bishop of St. David's, the President, who, having been forbidden by his medical adviser to attend the meeting, wrote his appreciation of the interest which had attended the Congress, and his thanks to all who had contributed to its success.

THE CONGREGATIONAL UNION.

The autumnal session of the Congregational Union of England and Wales was held this year at Cardiff. The proceedings commenced on Monday evening, October 13, in Wood Street Chapel, where the annual sermon was preached by the Rev. E. Mellor, D.D. The

delegates numbered 700. The preacher—who took for his text the 26th verse of the 119th Psalm, "It is time, Lord, for Thee to work, for they have made void Thy law"—spoke of Christianity as a far vaster thing than their Nonconformity or their independence, however strictly both of them might seem to be its natural offspring. He criticised at some length the teaching of Pantheism, which did not admit of the possibility of either virtue or vice; and he asserted that when sin was denied and reduced to a hardly culpable minimum, the redemption idea seemed almost preposterous. In the hollowness which characterised the various commercial, political, and social features observable in the state of the country at the present day, he asserted with sorrow, mingled with dismay, that the law was being made void. In Rome, also, we saw the most startling, appalling, and blasphemous confirmation of the truth of the words of the text. The work of the session commenced on Tuesday morning, when the President, the Rev. W. Cuthbertson, B.A., delivered a long address, in the course of which he commented on the changes in the social life of England and the increase of amusements. A note of warning came from the politicians. Statesmen were telling us that in the recent days of national prosperity our self-indulgence and high living were eating away our manhood. A paper was read by Mr. H. Spicer on the Congregational College system; and, on the proposition of the Rev. A. Mackennal, a resolution was passed placing on record the Assembly's opinion of the "urgent need which exists for the improvement of our methods of ministerial training." Subsequently papers were read "On the value of colportage as an evangelistic agency, and the importance of systematic arrangements being made for it by the county associations," and "On the application of business methods to Church administration." An evening meeting was held of the Church Aid and Home Missionary Society and South Wales Association, under the presidency of Mr. Henry Lee. On Wednesday, a resolution which had been brought forward on the previous day was again discussed and at length adopted. It was, as carried in an amended form, as follows: "That the Assembly, considering the difficulties which attend the removal and settlement of ministers, recommends the several county associations to consider the desirableness of appointing a confidential committee with which vacant churches and unsettled ministers might confer, and who

shall also consider all applications of applicants for entrance into the Congregational ministry who may come without passing through the training of our colleges." A resolution in support of the Bill to be introduced next session in favour of closing public-houses in Wales, was next carried. A resolution protesting against the Government policy in Afghanistan was moved by the Rev. J. Guinness Rogers. The resolution was seconded by Mr. Richard, M.P., and having been supported by other speakers, was carried. Dr. Thomas Rees then read a paper on "The Position and Prospects of Welsh Congregationalism in Wales." In the evening there was a meeting specially intended for working men, and presided over by the Mayor. A meeting was also held in the evening at Newport, for the exposition and enforcement of "Free Church principles." The proceedings of the Assembly closed on Thursday, the 16th ult., when papers were read by Mr. Alfred Barnes, on "The Connection between Spiritual Life and the Consecration of Money," and by the Rev. G. S. Reaney, of Reading, on "Special Missions for the Revival of Spiritual Life in the Churches." On the latter subject a resolution was adopted, commending "the question of special missions for the revival of spiritual life in the churches to the careful consideration of the county associations, with the view of determining whether they should take steps within their several limits for the conducting of such missions by competent and well-certified persons." A public dinner was given in the afternoon at the Philharmonic Hall, the Mayor of Cardiff presiding. Public meetings in English and Welsh were afterwards held, and the proceedings of the Union were brought to a conclusion by a sermon to the young, by the Rev. H. T. Robjohns, of Hull.

THE BAPTIST UNION.

The autumn session of the Baptist Union of Great Britain and Ireland was held in Glasgow on Monday, the 6th ult., and three following days. A formal welcome was on Monday night accorded to the ministers and delegates at the Corporation Art Galleries, Sauchiehall Street. A public reception, in the shape of a conversazione, was attended by upwards of 3,000 persons, including the leading representatives of all Evangelical denominations. The guests were received by the Lord Provost, and several addresses were delivered. Next day, a missionary designation and valedictory service took place in Adelaide Place Baptist Church. The Rev. James Paterson, D.D. (Glasgow),

presided. Dr. E. P. Underhill, of London, introduced to the meeting six missionaries, who were about to proceed to their respective fields of labour. In the evening there was a missionary meeting in St. Andrew's Hall. Dr. James A. Campbell, a member of the Established Church of Scotland, presided. On Wednesday, the Rev. George Gould, the President, delivered his address on the subject of "The Use and Disuse of Confessions of Faith." A number of deputations were afterwards received, and addressed the members of the Union. The Union agreed to petition Parliament in favour of the Sunday Closing Bill. In the afternoon, the Rev. C. H. Spurgeon delivered a sermon on unbelief, in the St. Andrew's Hall. At the evening sitting, the report of the British and Irish Baptist Mission was given in by Mr. J. P. Bacon, the Treasurer. On Thursday, Mr. H. M. Bompas, q.c. (London), gave in an interim report on evangelistic services. It stated that, since the annual meeting in April last, the work had steadily advanced. The Rev. W. Medley, Classical Tutor of Rawdon College, read a paper on "Our Attitude in Relation to Religious Opinion and Belief." A discussion followed. The proceedings of the Union were brought to a conclusion in the evening by a crowded meeting held in St. Andrew's Hall.

THE DEANERY OF WORCESTER.

The Hon. and Very Rev. Grantham Munton Yorke, Dean of Worcester, was proceeding, on the 2nd ult., to the Cathedral to take part in the service of the afternoon, when he was seized with sudden illness, and, being taken back to his residence, expired almost immediately. The Dean died while a special choral service (in aid of the Choir Benevolent Fund) was proceeding, and just as the choir were about to sing as an anthem the words, "I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety." The late Dean, who was seventy years of age, was appointed to the Deanery of Worcester in 1874, on the death of Dr. Peel. He was brother of the fourth Earl of Hardwicke.

Her Majesty has been pleased to appoint Lord Alwyne Compton, Archdeacon of Oakham, to the Deanery which has thus become vacant. The new Dean, who is a High Churchman, was educated at Trinity College, Cambridge, his name appearing in the list of wranglers in 1848. He has been Rector of Castle Ashbury, Northamptonshire, in the gift of his brother, the Marquis of Northampton, since 1852. He has always taken a

prominent part in the debates of the Lower House of Convocation.

The corner-stone of Ridley Hall, Cambridge, was laid, on the 17th ult., by the Right Rev. Bishop Perry, D.D., in the presence of a considerable number of spectators and supporters of the scheme.

The *Manchester Guardian* says: "A movement of considerable importance probably in its bearings on the practical relations to each other of members of the various Evangelical denominations, has been initiated by the opening of the new Baptist Church at Bowdon. By a clause in the trust deed of the property, provision is made for the admission to membership of Evangelical Christians of all denominations. Such members—that they may fully preserve their own consistency as Presbyterians, Episcopalians, Wesleyans,

etc.—are to be styled 'non-denominational members;' and, in order that the Church may maintain its distinctive principles intact, they are not to speak or vote at church meetings upon matters affecting baptism, or other recognized points of difference between themselves and the denomination. No doubt, if the plan here indicated were generally acted upon, there would be found, in many localities, one strong and vigorous Church, instead of three or four struggling denominations."

We regret to announce the death of the Right Rev. Bishop Chapman, D.D., which took place on the 20th ult., at Wootton Courtney Rectory, Somersetshire, in his eightieth year. Bishop Chapman was appointed to the See of Colombo in 1845, and resigned the Bishopric in 1861.

Monthly Survey of Missions.

INDIA.

On the 16th ult., at Cambridge, the degree of D.D. (*jure dignitatis*) was granted to the Right Rev. John Martindale Speechly, M.A., of St. John's, Bishop of Travancore and Cochin. The public orator (Mr. J. E. Sandys), in presenting him to the Vice-Chancellor, briefly referred to the Bishop's Sanskrit studies, under Professor Cowell, in Cambridge, and to his missionary labours in India, especially as Principal of the Cambridge Nicholson Institute at Cottayam. Among the points of interest connected with the Bishop's future diocese, the orator observed that it extended over that part of Southern India from which Claudius Buchanan had obtained for the University Library the ancient Hebrew and Syriac MSS., long preserved by the Black Jews of Cochin and the Syrian Christians of Malabar; that for a while it was the scene of the labours of Francis Xavier; and that it included within its limits the seven churches founded (according to the tradition) by the Apostle St. Thomas.

The Rev. W. Milne states that meetings have been lately held in Calcutta for educated natives in the Missionary Institution of the Free Church of Scotland. The meetings were continued every night for nearly a week, and addressed by missionaries, ministers, and Christian laymen, both European and native. Every evening before the hour for assembling in the Institution, an open-air meeting was held in Bendon Square, a beautiful garden situated in the heart of the native town. "The open-air meetings were, to me," writes Mr. Milne, "the most impressive of all. At the request of the natives themselves, these are still going on. An opposition movement has been organized by some representatives of the Dharma Rakhini Sabha—a society recently formed to uphold the falling cause of Hinduism. They have started a meeting at the same hour in another part of the garden, their preachers proclaiming to their hearers that truth must be sought not from the Christian Scriptures alone, but from the sacred books of all religions." But the Christian preacher has nothing to fear from opposition like this.

CEYLON.

The *Church Missionary Intelligencer* states that the difficulties in Ceylon seem further from settlement than ever. "The Bishop is taking a line with respect to the terms and limits of licences to which it is quite impossible for the missionaries to agree, as it would cut them off at once from access to a large number of the converts God has been pleased to give them. Moreover, his willingness to grant any licences at all applies only to men already at work. He positively refuses to give them on any terms to the three new men."

CHINA.

A telegram from Shanghai states that Bishop Russell, of North China, died on the

5th ult. He had been in failing health for some time, but no danger was apprehended. The late Bishop went to China in 1847, in company with the Rev. R. H. (afterwards Archdeacon) Cobbold. They were the first English missionaries at Ningpo, and at that city Mr. Russell laboured, including the intervals of his visits to England, for thirty-one years, during which time, by the labours of himself and his brother missionaries, several hundreds of Chinese were brought to a knowledge of Christ. His literary work also has been important. He was appointed to be the first Missionary Bishop of North China in 1872. Since his return to China as a Bishop, Dr. Russell has admitted to orders four Chinamen, has confirmed nearly 300 Chinese Christians, has dedicated several mission churches, and has fostered in every way the development of the native church. His death is a heavy loss to missions.

We have intelligence of the death by fever of the Rev. Hugh Ritchie, of Formosa. Mr. Ritchie was the senior missionary of the Presbyterian Church in China. He has laboured zealously and with much success in Formosa for over twelve years, and has died in fulfilling the work he loved so much. All the mission stations are undermanned, and just before Mr. Ritchie's death a complaint had come from Formosa that it was impossible to overtake the work in consequence of the smallness of the mission staff.

A letter, received from a correspondent at Peking, contains the following information concerning the recent prevalence of typhus fever in China: "Six Protestant missionaries and seven Roman Catholic sisters were carried off. Dr. Dudgeon has been almost the only recovery. The fever followed the dreadful famine of the previous year, and spread over the whole of North China, where the refugees flocked. There was hardly a house without one or more of the inmates being laid down."

SOUTH AFRICA.

The following startling intelligence has been received from Durban: "John Dunn has intimated to the veteran missionary of Jebro that he does not intend to allow any missionaries to settle in the territory where he is chief. This is the most important district in Zululand, and the nearest to Natal. Zulus were gladly welcoming the return of their old friends when they were stopped." John Dunn has been our trusted agent and interpreter, and his services have been liberally rewarded. He is one of the thirteen selected chiefs among whom the sovereignty of Zululand is divided, and he has been appointed Chief British Resident in Zululand. Among the British stipulations binding on the thirteen chiefs is one to the effect that no land shall be sold to immigrants. There is, however, one exception. The chiefs are allowed to sell as much land to missionaries as is needful for a mission station. This exception is so worded as to imply that a missionary can only reside in the country by the permission of the chief. It is on this wording of the permission to sell land to the missionaries that John Dunn has issued his anti-missionary edict. The British authorities cannot have intended that the result of the British success should be to deprive the Zulus of the preaching of the Gospel, and to afford a triumph to heathenism. The exceptional permission to sell land for mission stations proves that there was no such intention. This reported action of John Dunn is stated in one of the papers received by the last mail to have "caused universal disgust and indignation." The *Cape Standard and Mail* says: "The country over which John Dunn exercises authority comprises that portion of Zululand which is only separated from Natal by the Tugela. It is a district which for years has been regarded as a very interesting field for missionary labour, and ministers belonging to different religious bodies have long resided there." The *Cape Times* says that whatever John Dunn's merits may be, his appointment as Chief Resident in Zululand is a shock to civilization. "His ways are Zulu ways, his associations Zulu associations, his very habits of thought imbued with the Zulu character. A white man who for twenty years or more has lived the Zulu life, wedded Zulu wives, and chosen their society in preference to that of such women as a white man should love and honour, is not the man to represent the Queen of England in a nation of savages."

About six miles from Middelburg, in the Transvaal, is a large colony of Christian Kaffirs, whose establishment is known as Mr. Marensky's Town. The following brief account of the origin of the colony is from the *Times'* correspondent at Leydenberg: "Mr. Marensky some twenty years ago came out under the orders of the Berlin Lutheran Mission. After many vicissitudes he found his station established close by the kraal of a chief of Secocoeni's, near the hill of Mameluke. Here for five years he prosecuted his labours with varied success, occasionally deterred in his good work by Secocoeni and his followers.

Then, when the white man came and there was war with the highland chief, he got the order to go, receiving but twenty-four hours' notice to quit, and, deserted by all but his faithful wife, he mounted his horse and rode away while the flames were flickering round his new Kaffir home. Thence he rode to Middelburg, and for the small sum of £73 bought his present farm of 6,000 acres. At a spot where the river sweeps gracefully round some rocky hills he pitched his camp and commenced to build again. Some of his pupils and converts followed in his wake, and now, after fifteen years, he has established a little kingdom of his own. Three tribes from the Lulu district are here located, each in separate kraals; while a handsome church, built by Kaffir hands, of neat red brick, shelters and affords ample room for 1,500 Christian worshippers, who are now the followers of Mr. Marenaky. Not only has this worthy missionary taught his disciples the truths in the Bible; rows of brick-built workshops resound the whole day with the noise of hammer, chisel, saw, and plane. Under European supervision these swarthy Christians turn out waggons, furniture, and all kinds of wood and iron work, while neat gardens surround these brick houses, which they build with their own hands in substitute for the wood and mud huts of their ancestors. There are also three schools for the education of the little ones. In the first, or very young class, the half-frightened or semi-savage element seemed naturally prominent, as, accompanied by some officers, we entered a room. Shrieks met our entrance, and, like timid lambs, the urchins crowded into the far corners, packed like sardines. The next class were being taught letters, and were decidedly tamer; but the height of pleasure which our visit afforded us was reached when we entered the last class-room. Seated at desks—the boys separated from the girls—were a clean, neatly-dressed collection of the more advanced pupils reading and writing, some English, others Kaffir; and to our great surprise, at a word from Mr. Marenaky, the whole class rose, and, in beautiful time and tune, distinctly sang in English our own well-known National Anthem. Although everything around this mission station seemed to abound in peace and plenty, its careful master, profiting by former experience, is not unmindful of the safety of his tribes, and he has erected a strong fort on an eminence commanding his station, to protect his flock and property from any onslaught made by Boers or Kaffirs. Mr. Marenaky's knowledge of Secocoeni's country, and, indeed, of all this region of the Transvaal, is, perhaps, unequalled. Of the success of his labours it would be needless for me to speak, as at present over 30,000 acres of good land are possessed by the mission, which has been acquired at the small cost of £600. This property has been divided into smaller farms, placed under the supervision of other missionaries, and enclosed fields, orchards, and mills now exist on the site of a once prairie wilderness."

WESTERN AFRICA.

The pulpit of Faji Wesleyan Church, Lagos, was occupied on Sunday morning, August 24, by Bishop Crowther, who wore his episcopal vestments, and sat near the communion table in the chancel during the whole of the service except the sermon. Only a week or two before Bishop Crowther had spoken at a missionary meeting in the Baptist Church (American Mission), which was presided over by the Governor.

The first report of the Livingstone Inland Mission has been issued. The mission was commenced nearly two years ago, and its object is, in the words of Dr. Livingstone, "to evangelize Africa from the centre." Two stations—Cardiff and Corry—have already been planted on the Congo. There are now seven missionaries (five brethren and two wives of missionaries) employed by it. Three of these brethren are on their way to Manyanga and Stanley Pool, at each of which places they hope to establish a station.

AMERICA.

The organization is announced of the first Protestant church in the territory of Alaska (which, it may be remembered, ceased some years since, to be a Russian possession, and was incorporated with the United States). In 1877, the Rev. Dr. Sheldon Jackson and Mrs. A. R. McHarland reached Fort Wrangell to commence Presbyterian missions in Alaska. After making the necessary arrangements for the mission, Dr. Jackson returned to the States. In 1878 the mission was reinforced by the arrival of the Rev. S. Hall Young, who in August last, taking advantage of a visit made by several ministers, proceeded to the final organization of a church. Twenty-three members were received, of whom eighteen were Indians. Among the latter were several chiefs of the Stickeen Nation.

Evangelical Alliance.

ANNUAL INVITATION FOR WEEK OF UNITED AND UNIVERSAL PRAYER AT THE COMMENCEMENT OF THE YEAR.

JANUARY 4-11, 1880.

Beloved Christian Brethren,—We have again the happiness of inviting you—beloved followers of our Lord Jesus Christ in all countries—to unite in praise for the manifold blessings of the past year, and in supplications for all needful grace for that on which we now enter.

This sacred fellowship, by its annual recurrence, deepens afresh in our hearts the assurance of the essential unity of all believers, notwithstanding the diversity of their countries and language, their forms of worship, and their expressions of religious truth; for at the feet of our ever-blessed Lord, and under those influences of the Holy Spirit which have descended from the Father according to His promise, we have partaken of the same spiritual refreshment, our ranks have been drawn closer together, and we have addressed ourselves to the great work and conflict appointed to us in this world with new faith and courage.

The past year has been marked by great temporal depression in our own and other countries, and has not been free from the desolations and sorrows of war; but the progress of the Gospel, and the growing faith and enterprise of the Church, combine, with inexhaustible promises, to encourage us again to "bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," assured that "He is able to do exceeding abundantly above all that we ask or think."

We remain, in all faithfulness and affection, on behalf of the members of the Evangelical Alliance,

POLWARTH, President, JOHN FINCH, DONALD MATHESON, J. S. BLACKWOOD, D.D., LL.D., EDWARD STEANE, D.D., DONALD FRASER, D.D., WILLIAM ARTHUR, M.A., J. FIELD, MAJ.-GEN., C.B., A. J. ARNOLD,		} Treasury. } Hon. Seca. } Seca.		British Organisation England.	A. VISCHER-SARASIN, Pres. ED. BERNOULLI, Secretary.		} Switzerland.
VON BISMARCK-BOHLEN, Pr. EUGEN BAUMANN, Secretary.		} North Germany.					
T. H. CHRISTLIEB, D.D., Pres. G. ERDMANN, Secretary.			} West Germany.				
VAN WASSENAER VAN CAT- WIJCK, VAN WEEDE VAN DÏKVELD.		} Holland.					
C. H. KALKAR, D.D.			} Denmark.				
G. S. LÖWENHIELM, Secretary.		} Sweden.					
HENRY R. DUNCAN, Treasurer. THOS. L. GULICK, Secretary.			} Spain.				
M. HANSEN. H. P. BERGH, Secretary.		} Norway.					
T. H. BRUCE, Secretary.			} Italy.				
JULIUS MILLINGEN, Pres. E. E. BLIES, D.D., GEORGE F. HERRICK,		} Turkey.					
M. D. KALOPOTHAKES, T. R. SAMPSON, Secretary.			} Greece.				
J. B. CHARLIER, PAUL BAARTS, EDWIN R. LEWIS, M.D., JAMES S. DENNIS, D.D., Sec.		} Syria.					
J. W. YULE, D.D., President. G. LANSING, D.D., Secretary.			} Egypt.				

N. C. CAMPBELL, President. JOHN HOYES, JAMES MARTIN, J. MURRAY MITCHELL, LL.D., FINDLAY ANDERSON, J. E. DOVEY,		} Treasury. } Hon. Seca.		Scotland.		
		} Ireland.				
WAVENEY, President. W. B. KIRKPATRICK, D.D., J. DUNCAN CRAIG, D.D., THOS. A. MCKEE, J. LAMBERT JONES, Treasurer. DAVID MULLAN, Secretary.			} Hon. Seca.		Ireland.	
WM. E. DODGE, President. CALEB T. ROWE, Treasurer. S. IRENEUS PRIME, D.D., PHILIP SCHAFF, D.D., LL.D.,		} Hon. Seca.		United States.		
H. WILKES, D.D., LL.D., President. J. W. DAWSON, LL.D., F.R.S., Vice-President. GAVIN LANG, Secretary.		} Canada.				
E. CASALIS, GUSTAVE MONOD, M.D., GEORGES FISCH, D.D., M. KELLER.		} Paris Committee.		French Branch		
LEONARD ANET, G. ROCHEDIEU.		} Brussels Com.				

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting :—

SUNDAY, JAN. 4.—Sermons :—The Majesty and Sovereignty of God, and the fulness of Christ's salvation. Rev. iv. ; Dan. vii. 9—14 ; Isa. xl. 6—17 and 27—31 ; Rom. ix. 13—24 ; Coloss. i. 12—21, and ii. 6—19 ; Heb. viii. 10, 11, 12.

MONDAY, JAN. 5.—Thanksgiving :—For the blessings of past years : life, health, guidance, discipline, instruction ; for redemption through Jesus Christ, the love of the Father, the grace of the Holy Spirit ; for the enjoyment of the Communion of Saints, especially at the recent General Christian Conference in Switzerland ; for the success which crowned efforts during the last year to relieve Christians from imprisonment and from laws restricting religious liberty ; for all the promises of future strength in duty, support in sorrow and temptation, peace in life and in death. Pa. ciii. and cvii. ; Isa. lxi. 10 ; Hab. iii. 17, 18, 19 ; 2 Thess. ii. 13—17.

TUESDAY, JAN. 6.—Confession :—Of national sins : intemperance, injustice, misuse of prosperity, with the righteous permission of depression of industries, deficient harvests, and grievous wars. Of personal sins : unfaithfulness to convictions, unwatchfulness, negligences, and omissions ; dishonour done to God's holiness, love, and mercy ; deficiencies in patience, forgiveness, liberality, zeal, and usefulness. Entreaties for pardon, gratitude, purity ; for greater surrender of the will, and more fervent delight in the law of God as revealed in His Son. Dan. ix. 3—10 ; Pa. lxxxvi. 1—7 ; 1 John i. 8, 9 ; Rom. vi. 11, 12.

WEDNESDAY, JAN. 7.—Prayer :—For the Church of God : that all who rule and teach in the Church, with evangelists and missionaries in all lands, may be filled with the Holy Ghost ; that believers may be strengthened in faith and love, drawn to one another, kept in unity and mutual affection, enriched with knowledge and sound doctrine, preserved from the spirit of the world, and conformed to the blessed God. That those especially who are suffering from infirmity, sickness, anxiety, and losses, and from persecution for Christ's sake, may be comforted and delivered. Ephes. iv. 11—15 ; Ephes. v. 17—20 ; Rom. xii. 1, 2 ; Coloss. iii. 14—21 ; Phil. ii. 12—16.

THURSDAY, JAN. 8.—Prayer :—For the young and their instructors : for fathers and mothers ; for professors in universities and other seats of learning ; for teachers in public and private schools, in Sunday-schools and private classes ; for the spiritual life of all young persons, especially of the children of believers ; and for the sanctification of all talents, and all attainments in science and literature, to the glory of God. Pa. xxxii. 8, 9 ; Deut. xi. 19 ; Prov. xxii. 6 ; Ephes. v. 1, 2, 8, 11 ; Ephes. vi. 1—4 ; 1 Peter ii. 1—5.

FRIDAY, JAN. 9.—Prayer :—For all nations : for supreme rulers ; for judges, magistrates, and others in authority ; for the enactment of just laws ; for recognition of the brotherhood of the nations and the cultivation of mutual respect, forbearance, and good-will ; for soldiers and seamen, and for the cessation of war ; for the devout observance of the day of rest and of the institutions of Christian worship ; for quietness, temperance, and godliness in every land. 1 Tim. ii. 1—4 ; Rom. xiii. 1—7 ; Coloss. iv. 1—6 ; Isa. lviii. 13, 14.

SATURDAY, JAN. 10.—Prayer :—For Christian Missions : for the outpouring of the Holy Spirit upon all flesh, and the overthrow of all systems of superstition and perverted truth ; for missionaries, native preachers, Christian converts, and inquirers for truth in pagan and Mohammedan countries ; for the children of Judah, and the dispersed of Israel ; for the translators, distributors, and expositors of Holy Scripture. For labourers among the ignorant, the fallen, and the needy in our own countries ; for the awakening of merely nominal Christians, and a deeper sense of obligation in the Church to publish the Gospel in all the world. Joel ii. 28, 29 ; Matt. ix. 37, 38 ; Ephes. vi. 18, 19 ; Rom. xi. 26, 27 ; Acts xxvi. 12—18 ; 1 Tim. iv. 6—16.

SUNDAY, JAN. 11.—Sermons :—"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Phil. iii. 20 ; 1 Thess. iv. 16, 17.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Thursday, October 9 ; Donald Matheson, Esq., in the chair. After reading the Scriptures, prayer was offered by Colonel Noble.

NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Mrs. Gordon Thompson, Folkestone.
Rev. T. M. Thorp, Folkestone.
Rev. H. Armstrong Hall, Isle of Man.
Miss Hadfield, Isle of Wight.
Mlle. la Comtesse Ernestine de Rechteren d'Ahnem, The Hague.
Rev. W. L. Groves, Hampstead.
Hon. R. A. J. Drummond, Schloss Wildenstein, Switzerland.

Mrs. Walker, Worksop.
Rev. T. G. Seymour, Dudley.
Rev. W. B. Pope, D.D., Didbury.
Miss Jones, Jersey.
Mrs. Claude Bell, West Kensington.
Capt. Charleton, Blackheath.
Rev. F. Lloyd Jones, Blackheath.
Mrs. Synge, Blackheath.
Miss J. Synge, Blackheath.
Rev. C. Hort, Chelsea.
Colonel P. Duncan, Hanover Square Club.
Major-General Davidson, Weston-super-Mare.
Miss Bogle, Weston-super-Mare.
Rev. D. Wheeler, Weston-super-Mare.
Mrs. Margary, Weston-super-Mare.

Colonel Lawford, Weston-super-Mare.
 Mrs. Fosberry, Weston-super-Mare.
 Miss Fosberry, Weston-super-Mare.
 Major-General C. Scott, Weston-super-Mare.
 Mrs. Middleton, Weston-super-Mare.
 Colonel R. A. Bayly, Weston-super-Mare.
 Rev. W. Bradbury, Weston-super-Mare.
 Mrs. George A. Pruen, Weston-super-Mare.
 Colonel Elphinstone, Weston-super-Mare.
 Rev. L. Lanfear, Weston-super-Mare.
 Mrs. Crawford, Weston-super-Mare.
 W. Ash, Esq., Weston-super-Mare.
 Miss Barker, Weston-super-Mare.
 Mrs. Hartley, Weston-super-Mare.
 Mrs. Grierson, Weston-super-Mare.
 Rev. H. Gillmore, Weston-super-Mare.
 Mrs. Dowse, Weston-super-Mare.
 Miss Baker, Weston-super-Mare.
 Miss Girdlestone, Weston-super-Mare.
 Rev. Chas. Lea Wilson, Sandgate, Kent.
 J. H. Du Boulay, Esq., Sandgate.
 Mrs. Du Boulay, Sandgate.
 J. F. Bottomley, Esq., Sandgate.
 R. C. Donaldson Selby, Esq., Sandgate.
 Edmund Stow Thompson, Esq., Sandgate.
 Miss Webb, Sandgate.
 Captain J. W. Bryans, Surbiton Hill.
 Lieutenant W. H. Burke, Shorncliffe.
 Capt. C. W. J. Taylor, Shorncliffe.
 Rev. Canon Jenkins, Hythe.

OBITUARY.

The death was reported of the Rev. Dr. Joseph P. Thompson, of Berlin; also that of the Rev. Dr. Willis, of London. The Secretary was instructed to express to the bereaved families the sympathy of the Council in the loss they have sustained.

EDINBURGH CONFERENCE.

The Secretary reported arrangements already made for the approaching Annual Conference, and submitted programme containing list of a very influential committee formed in Edinburgh.

It was reported that the Rev. Dr. Stoughton had been invited to preach in Greyfriars Church, Edinburgh, on the Sunday previous to the Conference. Dr. Stoughton stated that he had accepted the invitation, and intended to preach a sermon on Christian union.

THE RECENT CONFERENCE IN BASLE.

The Secretary briefly referred to the great success of the recent Conference in Basle, reports of which had appeared in the *Times* (accompanied by a friendly leading article) and in many other newspapers. The October

number of *Evangelical Christendom* contained a digest of the proceedings.

A resolution condemnatory of the opium traffic had been adopted by the Conference, and the Secretary of the Basle Committee now sent a request that this Council would forward the resolution to Her Majesty's Secretary of State for India.

A resolution on the subject of religious liberty in Greece had been adopted at one of the sittings of the Anglo-American Section of the Basle Conference, which this Council were requested to convey to Her Majesty's Secretary of State for Foreign Affairs. The Secretaries were instructed to transmit copies of the resolutions as requested.

DEPUTATION TO THE EMPEROR OF AUSTRIA.

A letter was read from M. A. Vischer-Sarasin, President of the Basle Committee, requesting this Council to appoint a delegate for the deputation about to proceed to Vienna, in order to lay before his Imperial Majesty the Emperor of Austria a statement of the recent cases of persecution in Bohemia, in accordance with a resolution passed at the General Conference in Basle.

It was unanimously resolved that Mr. Alderman McArthur, M.P., who was present at the Basle Conference, be requested kindly to oblige this Council by representing the British Organization in the deputation to the Emperor of Austria.

BASLE CONFERENCE FUND.

The following letter from the Treasurer of the Basle Committee was read:—

"Basle, October 4, 1879.

"My dear General,—I have much pleasure in informing you, on behalf of our committee, that the grateful sense of our fellow-citizens has prompted them to contribute so readily towards the expenses of our conferences as to yield a considerable balance beyond our wants, and thus enable us to dispense with every assistance, either from our Swiss or from any foreign brethren. Under these happy circumstances, our committee deem it our duty to return with thanks to your Council the donation of £200 so kindly granted to us, and for which, nevertheless, we shall remain under great obligation to you.

"In compliance with this resolution, I beg leave to hand you enclosed a cheque for £200, the receipt of which please to acknowledge. Of course, your Council will provide themselves for the eventual expenses of their delegate to Vienna.

"I gladly avail myself of this opportunity to tell you once more how much all of us cherish the precious remembrance of our

intercourse with our English brethren, craving the Lord to bless the newly-strengthened bonds of Christian fellowship throughout the wide realm of His Gospel.

"Believe me to remain, my dear General,

"Very respectfully and faithfully yours,

"J. RUDOLPH NÖRTLIN,

"Treasurer of the Basle Committee, E. A.

"Major-General Field, C.B."

"The Council expressed their great pleasure in receiving this communication.

VOLUME OF PROCEEDINGS.

The Secretary reported that from many quarters the wish had been expressed that a full report of the proceedings of the Basle Conference should be published in English.

After full consideration it was agreed to publish a volume in English, containing the papers read at the Conference, and a summary of the whole proceedings. The Rev. J. Murray Mitchell, LL.D., was requested to undertake the editorship.

HESSÉ-DARMSTADT.

The following letter from one of the Lutheran pastors of Hesse-Darmstadt who was present at the recent Conference in Basle, will be read with interest:—

"Rothenberg, Oct. 14, 1879.

"Dear Brother,—Thank you heartily for your friendly letter from Berne. We regretted very much your sudden call to England, as we anticipated with pleasure your visit to Heidelberg. Had I been quite certain that I could have spoken, if only for a few minutes, in that meeting on religious liberty, I would have remained; but as the time allotted to the subject in the programme was already exhausted, and the address, dealing with the matter in its theoretical aspect, still continued, I thought that, with the more pressing claim of the Bohemian affairs, I should not be called upon.

"Meanwhile we have experienced a violation of religious liberty here. The authorities of the political community here ('Gemeinderath'—Common Council) determined in the spring—as they were quite competent to do—to devote half of a capital sum of 12,000 marks (collected thirty years ago for purposes of church building) to us, the Old Lutheran congregation, for our church building, and to give the other half to the Established Church congregation for the restoration of their church. This was no more than right or proper. But the Established Church congregation would not have this, and appealed against this decision to the Committee of the District of Erbach, and that body decided, on

the 23rd of September, that the decision of the Common Council is not valid. The latter body, not accepting this decision, will, with the assistance of very able counsel, carry the case before the Provincial Committee, which is the Court of Final Appeal.

"Unite with us, dear brother, in praying that God may vindicate our right; that we also may become a little church here.

"Of the other proceedings of the Evangelical Alliance in Basle, we would only say that we heard with great pleasure the very brilliant address of Professor Von Orelli on the unchangeableness of the Gospel. Such powerful, incisive testimony to Christ strengthens the heart in this day of unchristian sentiment.

"Recording my heartfelt thanks that English brethren have enabled us to attend so distinguished an assembly of believing Evangelical Christians of so many lands, and that, by your friendly care, we were received by such loving hosts, with whom we had, and still maintain, such cordial intercourse,

"I am, your devoted,

"E. KRAUB.

"To A. J. Arnold, Esq.,
Secretary of the Evangelical Alliance,
7, Adam Street, Strand."

THE LATE SECRETARY.

The Council desire to bring to the notice of all friends of the Alliance the efforts which during the past six months have been made, by letters of appeal to its members, to raise a special fund, with the object of providing an annuity for their late Secretary, the Rev. James Davis, in recognition of his long and valuable services to the Alliance. Up to the present time the amount received falls far short of the sum desired. Among those who have already subscribed are the following:—

G. Maberly, Esq., £5 5s.; I. Braithwaite, Esq., £10; Sir F. Lycett, £5; W. R. Ellis, Esq., £5; Rev. Carr J. Glyn, £5; the Baron de Ferrières, £10; the Lord Polwarth, £10; the Lord Waverley, £25; John Hoyer, Esq., £50; A. H. Heywood, Esq., £20; the Lord Ebury, £20; R. A. Macle, Esq., £5; W. H. Warton, Esq., £5; S. Gurney, Esq., £5; W. E. Malcolm, Esq., £10; J. Tritton, Esq., £21; the Dowager Countess of Aberdeen, £5; G. Williams, Esq., £10 10s.; Mrs. Paulson, £20; Miss Stedman, £10; Mrs. Yates, £5; J. A. Campbell, Esq., £5; Marcus Martin, Esq., £10; John Martin, Esq., £10; G. F. White, Esq., £5 5s.; T. G. Waterhouse, Esq., £5 5s.; H. T. Ravenshaw, Esq., £10; Mrs. Finlay, £5 5s.; R. Walters, Esq., £5; Rev. C. M. Birrell, £5; the Misses Walker, £5; Sir F. B. Outram, Bart., £5; a Friend, £5; Lieut.-General Collin Mackenzie, £5; Joseph Peters, Esq., £20; H. J. Atkinson, Esq., £10; Sidney Smith, Esq., £5 5s.; Colonel Hon. S. Jocelyn, £5; Rev. T. Curme, £5; Colonel Wilmot Brooke, £5; Jabez Johnson, Esq., £10; Robert Barbour, Esq., £20; John Benham, Esq., £5; the Right Hon. Sir Robert Lush, £21;

E. Bailey, Esq., £20; Mrs. Fletcher Bennett, £21. Also promised contributions of £10 per annum from R. C. L. Bevan, Esq., and from Samuel Hanson, Esq.

The fund will be kept open till the end of the year, and contributions to it are earnestly solicited.

THE RECENT CONFERENCE IN BASLE.

REPORT OF THE BASLE CONFERENCE.

In deference to a widely expressed wish, the Council of the British Organization of the Alliance have determined to issue a full report, in English, of the recent Conference in Basle, and the Rev. Dr. Murray Mitchell has accepted the editorial responsibility. It is proposed that the volume should be similar in size to the report of the Geneva Conference (about 400 pages). All the prin-

cipal addresses will be given in full, and many of them are of exceptional interest. The volume will be published as soon as the necessary translations are completed. The price to subscribers will be 5s.; and it is hoped that a large number of friends will give early intimation (to the Secretaries of the Alliance, 7, Adam Street, Strand, London) of their desire to secure copies.

ALLIANCE MEETING AT WESTON-SUPER-MARE.

The 12th of August will long be remembered by Christian friends at Weston as a season of much interest and spiritual reviving, owing to the visit of Major-General Field, C.B., one of the Secretaries of the Evangelical Alliance, who held at 4 P.M., in the Assembly-room, a meeting, which was numerously attended, for the purpose of making known the "principles and objects of the Alliance, and its work in the past and present." A. Mason, Esq., was in the chair, and the meeting was opened by the Rev. W. Hunt reading a portion of Scripture and engaging in prayer. The Chairman spoke of his long connection with the Alliance as a member, and having expressed his own warm interest in the society, he introduced General Field, who, in a very interesting address, pressed upon all the Lord's people who were present the claim of the Alliance for their sympathy and support in its great and primary object of promoting union and brotherly love among the Lord's disciples. He reminded all of the Lord's new Commandment, and that it was His will that the unity of His Church should be manifested as a witness to Him and His truth before an unbelieving world. The present need of such a society—whose mission it was to heal divisions and to draw together those who, while differing on non-essential points, were yet one in their desire and aim, to glorify the Lord

Jesus and to publish abroad the everlasting Gospel—was insisted upon, the direct and indirect influence of the Alliance was pointed out, and a very moving narrative given of the deprivation of religious liberty, and the persecutions now being endured by brethren, in Austria, Bohemia, Spain, and other places. The faithful stand, made from the beginning, by the Alliance, against infidelity, Popery, and the desecration of the Lord's-day, was next shown, together with its efforts for the spread of the Gospel; the great blessing which has been the result of the universal invitation to united prayer on the first week of each new year during many years past, was likewise expatiated upon; and the General concluded by giving information regarding the Seventh General Conference of Christians of all nations to take place at Basle in the first week of September. A considerable sum given at the door evinced the practical sympathy felt, and many have since the meeting joined the Alliance as members.

In the evening, at 7.30, a Gospel address was given in the Assembly-room by the Major-General, and at which there was a good attendance.

A branch of the Alliance has been formed at Weston, with A. Mason, Esq., as President, and Colonel Elphinstone as Secretary and Treasurer.

NOTTINGHAM BRANCH.

On Wednesday evening, October 15, the third quarterly prayer-meeting for 1879 was held in the Congregational School-room, Hounds Gate. The Rector of Wilford, Rev. E. Daves, presided, and after having read the third chapter of the Epistle to the Colossians, gave an appropriate address from the first four verses, on the cultivation of the

spiritual life in the pursuits of heavenly objects in preference to earthly. The Rector of St. Peter's, Rev. G. Edgcombe, led the congregation in prayer, and was followed by Mr. Sansom (Wesleyan); and then by the Rev. J. Bartlett, minister of Castle Gate Congregational Church.

A meeting for business was held after-

wards, when the Secretary (Mr. W. B. Carter) reported the main features of the Conference held during the first week of September at Basle. The meeting unanimously resolved to observe the Week of Prayer as usual, to print and circulate the

same number of copies of the programme, and publish the meetings in the same way as in previous years. Also that the March quarterly meeting be held in Parliament Street School-room, and that the Rev. Dr. Lyth preside.—*Nottingham Journal*.

SOUTH LONDON BRANCH.

The monthly meeting for October was held at the house of Samuel Watson, Esq., King's Road, Clapham Park. After tea and coffee had been served, the Rev. D. Jones, and Messrs. Marten Smith, Pocock, and Corderoy took part in the devotional exercises.

Mr. Watson cordially welcomed the friends present, and then called upon the Rev. T. R. Sampson, of Athens (Missionary of the Southern Presbyterian Church of the United States), who said that one of the most important subjects under consideration at the recent Conference at Basle was the question of religious liberty. The subject of religious liberty in Austria was discussed, and action agreed to be taken. But he was most interested in the question of religious liberty in Greece. He had been connected with missionary operations there, and was grieved to say how little the Greek Church had been affected by them, although the missionaries had honeycombed the Turkish Empire. The Greek Church remained a monument of the superstition and bigotry of the fourteenth century; she was completely emptied of the spirit which once dwelt in her, and was as destitute of inspiration and life as were its ruined temples. It had uniformly nipped mission work in the bud, and station after station had been abandoned. The Greek Church was like, though unlike, the Church of Rome; it was at fault in all the cardinal points of our faith. The Greek Church, unlike Rome, does not present any cases of real piety since the fourth and fifth centuries. The bigotry of the Synod was extreme, forbidding the reading of the Scriptures in the language which the people understood, and insisting on the teaching of their catechism, and the hanging of a picture of the Virgin in every school-room and hall, and closing the missionary schools. The twenty-two newspapers of Athens devoted their columns to abuse of the Evangelicals, calling them apostate sons of Barabbas, unscrupulous pedlars of conscience, emissaries of English and American fools. The distribution of the Scriptures is hindered by the Government also, being excluded from the prison-houses, and from soldiers. Some twenty other religious books have been forbidden, such as Bunyan's "Pilgrim's Progress."

The Constitution forbids proselytism, and special decrees of the Greek Church confirm the prohibition. A document closing a school at Athens had been forwarded by him to the English Government, and a circular sent to the signatories of the Berlin Treaty. Letters had also been written to Lord Salisbury, calling his lordship's attention to the infringement of the Treaty. Mr. Sampson made an appeal on behalf of the suffering brethren in Thessalonica, who had no school for their children, like the Thessalonians of the Apostle Paul's day. They had given even beyond their means, sixteen or seventeen members of the church having given together £45 towards the £300 that was wanted for a school. In reply to a question by the Rev. D. Jones, Mr. Sampson said he considered that the reform of the Greek Church from the inside was impossible, there being no life in it.

The Rev. W. Arthur said that he had been present, with several members of the South London Branch, at the recent Conference at Basle, which might be designated the Seventh Ecumenical Council—the second that has been held in Switzerland, the first being held at Geneva. He said there were present representatives from France, Holland, Denmark, Sweden, Italy, Germany, and Greece, from Constantinople, from China and India, as well as English and American brethren. Basle was remarkable as being the seat of two mission-houses—one in the town, and the other on a hill about five miles from the city—and was connected with early reform movements. He referred to the princely hospitality of Mr. Sarasin, at Riehen, and to the large attendances at the various meetings, and expressed his conviction as to the good results which would follow. Mr. Arthur then referred to the evangelical work going on at Rome.

Mr. Alexander McArthur, M.P., stated that it had been decided to send a deputation to Vienna on the subject of the persecutions in Bohemia. The Rev. D. Jones referred to the evangelical work in Geneva. After singing the Doxology, the company retired for refreshments.